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May-June, 1957

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Catholics must be on their guard in explaining the Church's condemnation of Freemasonry. They can easily overstate the case and thus create the impression that they really have no case at all.

Freemasonry–Myth and Menace*

Rev. Leslie Rumble

FREEMASONRY is in many ways a most elusive phenomenon about which there has necessarily been much guesswork, some of it extravagant in the extreme. Doubtless one could hardly expect otherwise in the case of a secret society whose mysterious proceedings are safeguarded in every possible way against the intrusion of all save the duly-initiated.

Danger of Myth-making

What goes on in Masonic Lodges? And, above all, what is being hatched within its hidden and higher Councils? The scope for imaginative speculation is obvious; and unconscious prejudices know no limit once suspicion gets to work on a mass of unverifiable rumors. The result is the creation of myths to which reality is easily attributed, and which are often taken very seriously indeed.

Human nature is much the same in all of us. If there are Protestants who regard the Pope as "Antichrist," and the Catholic Church as the "Woman of Babylon," so there are Catholics who regard Masonry as a diabolical institution devoted to the cult of Lucifer with the most blasphemous of esoteric rites.

Against tendencies to bias, which part company with intelligence and impartiality, we Catholics ourselves have to be on our guard in our ex-

*Reprinted from the *Homiletic and Pastoral Review*, 53 Park Place, New York 17, N.Y., February, 1957.

planation of the reasons for the Catholic condemnation of Freemasonry. To overstate our case can defeat our own purposes, easily giving rise to the impression that we really have no case at all. We must not try to prove too much. There is, of course, no need whatever to attempt to do so.

Anglo-Irish Differences

Not only does the secrecy of Freemasonry create its own difficulties, but additional complications arise in one's efforts to get at the heart of the problem from the fact that the activities of Freemasons have been greatly conditioned by the countries in which they live. As a result, a denunciation of the functioning of Masonry in one locality brings the charge of mendacity from Freemasons elsewhere who indignantly deny that they have ever entertained such an outlook, declare that such a description of themselves is sheer caricature, and are only confirmed in their attachment to the Lodge rather than detached from it by such condemnations.

For this reason, not much impression is made on members of English-speaking Lodges, which insist on belief in God and loyalty to the State, by dwelling on the type of Freemasonry found on the Continent of Europe and in Latin American countries with its atheistic, anticlerical nature and its political machinations. But what is frequently overlooked are the differences even in the English-speaking world which make the line of approach in one country unsuitable, to say the least, for use in another.

A rather remarkable example of this is to be found in two booklets against Freemasonry, both written by Jesuits. The one was the work of Father Cahill, S.J., in Ireland; the other of Father Thurston, S.J., in England.

In Ireland, Father Cahill's experience of Freemasonry and its activities could not but lead him to regard the Lodge as both a political and religious enemy. For independently of their Freemasonry, Irish Masons were, almost to a man, staunch supporters of the British Ascendency and of the Protestant cause. Since they carried their militant sympathies and antipathies with them into the Lodge, the Craft inevitably became identified with the interests of England and Protestantism as opposed to Ireland's aspirations for independence and her cherished Catholicism.

On Father Thurston, however, who lived in England, the impact of Freemasonry was necessarily different. He was equally insistent with Father Cahill that the Catholic condemnation of Masonry was more than justified; but he would not ad-

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mit that England's Lodges exhibited political and militantly anti-Catholic features similar to those of the Lodges in Ireland.

As a result, Father Thurston's booklet seemed to many Irish Catholics to be weak and even compromising as compared with that of Father Cahill, while the latter's more violent indictment of the Craft provoked widespread indignation in England by what Masons there regarded as its intolerant exaggerations.

Anglo-American Differences

Still more striking, and even amusing, is the difference between the English and American Masonic outlook on a very fundamental issue. In England the Lodge is a force welding together both Church and State; and it is not without significance that the present Anglican Archbishop of Canterbury, Dr. Geoffrey Fisher, is a Mason, as was also the late King George VI. Thus "Altar and Throne met in the Lodge!" Indeed, heatedly replying to attacks on Freemasonry, an Anglican clergyman writing under the pseudonym of "Vindex" declared that "Freemasonry today provides a moral backbone to both Church and State." And he insisted that to weaken the prestige of the Lodge is to do an injury both to the realm and to the established Church.[1] Is it any wonder that poor Marius Lepage, editor of the French Masonic review, *Le Symbolisme*, wrote after returning to France from a visit to England:

> It is quite useless for a Frenchman to try to study English Masonry until he realizes that the Crown, the Anglican Church, and the United Grand Lodge of England are one God in three Persons![2]

In vivid contrast, American Freemasonry stands foursquare for absolute separation of Church and State. Thus, when in April, 1884, Pope Leo XIII issued his encyclical, *Humanum Genus*, condemning Freemasonry, Albert Pike protested violently against it, not only as calumniating the Lodge (so he declared), but as an attack on "separation of Church and State . . . the great doctrine upon which, as a rock not to be shaken, the foundations of our Republic rest."[3]

"Sinister International Conclave"

These radical differences raise the question as to whether Freemasonry can truly be regarded as the "international organization" it has so often been declared to be by its critics. There can be no question that theoretically it claims to be a universal fraternity; but has the ideal reached anything like realization in practice?

The idea of a sinister world-wide organization under the control of a secret conclave of unscrupulous men

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[1] *Light Invisible*, by "Vindex," p. 24 (Regency Press, London, 1952).

[2] *Le Symbolisme*, Oct.-Nov., 1953.

[3] Allocution of the Grand Commander to the Supreme Council of the 33rd Degree for the Southern Jurisdiction of U.S.A., Oct., 1884.

filled with a lust for power exercises a strange fascination over the minds of many people. Books and pamphlets on this theme are legion.

There are Protestants who still speak with bated breath of the hidden hand of the Jesuits whose aim is to secure Rome's domination over the whole human race by fair means or foul. Antisemitic literature implores its readers to study carefully the "Protocols of Zion," and wake up to the menace of a Zionist "Junta" which has as its program the destruction of Christendom and the triumph of the Jews. For others, there is an international ring of bankers, the few privileged members of which, by their control of money power, control also the destinies of mankind. At the other extreme is the persuasion that an occult group directs the Communist world-conspiracy, Communists whose names we know, however prominent, being only puppets under the direction of the members of this hidden power.

That Freemasonry should escape such speculations, with exaggerations conceived in fear and born of the imagination, would be too much to expect.

The "Lord Palmerston" Myth

Quite recently (1952) there has been republished a series of lectures given by Monsignor George E. Dillon, D.D., at Edinburgh, Scotland, in 1884.

In the course of these lectures Monsignor Dillon referred to Lord Palmerston, Foreign Minister and later Prime Minister of England between 1830 and 1865, who was a Freemason. Monsignor Dillon declared him to have been "the ruler of all the secret societies of the world," who accepted "the supreme direction of the whole dark and complex machinery of organized atheism," and who "sacrificed the welfare of the great country he was supposed to serve so ably and so well to the designs of the terrible secret conclave whose acts and tendencies were so well known to him," thus promoting "the worst designs of atheism against Christianity and monarchy, not even excepting the Monarch of England."[4]

Now it is true that Palmerston's foreign policy was dictated more by the interests of his beloved "liberalism" than by those of England's national prestige; but that he was "ruler of all the secret societies of the world" and supreme director of an "organized atheism" possessing a "terrible secret conclave" with a "dark and complex machinery" must be written off as wholly imaginary. Nothing like reliable documentary evidence can be produced for such extravagant assertions. Seventy years ago, however, such sensational and uncritical polemics enjoyed widespread popularity.

Rather surprisingly, in more recent times Mr. Arthur Preuss seemed to manifest similar tendencies to at-

[4] *Grand Orient Freemasonry Unmasked*, by Msgr. George E. Dillon, D. D., pp. 72, 73, (Britons Publishing Society. London. 3rd Impression. 1952).

tribute far more organized solidarity to Freemasonry than actual reality warrants.

"Though there is neither unity of rite, not unity of head or government," he writes, "Masonry is one body, one institution, one federation throughout the world. This is evidenced by the clearest assertions of Masonic standard works."[5]

But we cannot argue from the theoretical and ideal world of Masonic dreams to that of practical reality. Without "unity of rite, head or government" Masonry cannot be "one body, one institution, one federation" throughout the world. From an organizational point of view, Masonry, with its regional autonomy of Lodges, has no more solidarity than the World Council of Churches. That association is but an aggregate of conflicting bodies or religious institutions only nominally "federated" at best.

That Freemasonry constitutes "one body, one institution, one federation" is a myth. As Father Thurston has pointed out, it is the absence of international unifying authority which made it possible for some individual Lodges of English-speaking Masonry to enter into communication with the Grand Orient despite the prohibitions of 1878. Again, in 1921, when the Grand Orient tried to form an *Association Maçonnique Internationale*, the Grand Lodges of both England and Germany refused to have anything to do with it.

Masonry and Communism

Still more recently efforts have been made to invest Freemasonry with an international character by linking it with communism, the suggestion being that they have a common origin and a common purpose, and that they work hand in hand with a common technique. In support of this, numerous Masonic and Communist sources are quoted.

There is always a danger, however, of beginning with a preconceived thesis, and then producing a selective list of apparently apt quotations while ignoring a mass of information which creates a very different impression. It is true in general that both Masonry and communism are opposed to supernaturally-revealed religion and aim at establishing an entirely secularized world. Also it is not to be denied that certain groups of Freemasons and Communists have been able to sink their differences and co-operate on a "popular-front" basis against what they have regarded as the common enemy for the time being.

As *organized movements*, however, Freemasonry and communism have not a common origin. To make such an assertion is simply to ignore history. Nor have they a common technique and purpose. Masonry, as such, has never adopted the dialectical materialism and the economic interpretation of history put forward in the name of communism, nor its policy of provoking class warfare

[5] *A Study in American Freemasonry*, by Arthur Preuss, p. 385. (Herder, 1924).

for the purpose of destroying capitalism and creating the utopia of a classless society. Also its understanding of the "Liberty, Equality and Fraternity," which were the catchcries of the French Revolution, differs *toto caelo* from the meaning Communists would attach to those slogans. Masonry envisages a secular humanism rather than an inhuman communism. A Capitalist society is not essentially opposed to Masonic ideals. Nor are class distinctions. In fact, while originally Masonry consisted of three degrees and no more, namely, those of Entered Apprentice, Fellow Craftsman and Master Mason, the "higher degrees" were later instituted, and nowhere more prolifically than in France, to counteract the democratic tendencies of the lower degrees in which all were supposed to be "on the level."

Communist Opposition

Communists, on their part, have not shown themselves particularly enamored of Freemasonry. In 1919 Bela Kun, the Hungarian Communist, suppressed the Order in Hungary and confiscated its property. In 1922 the Soviet Union outlawed it altogether from the Republics. Secret consulations were to be the prerogative of the Communist party leaders; and a body of secret police answerable to them was a much better proposition than the doubtful co-operation of a secret society not under their control.

For all the above reasons, then, we must dismiss as a myth the idea that Freemasonry constitutes anything like an international organization under unified control; and it is an idea which it is quite unnecessary to try to maintain in order to show that Freemasonry is a menace to Christianity and to society.

Grand Orient Schismatics

Another myth is that there is not a vital difference between Grand Orient and English-type Masonry.

Grand Orient Masonry, although originally deistic in its outlook and more or less favorable to "natural religion," has long since abandoned that position. It has become a philosophical institution proclaiming its purpose to be the establishing of universal peace on a basis of philanthropy. So, in 1900, the International Congress of Grand Orient Freemasonry in Paris declared its aim to be the creation of a world-wide secularized republic, with all priestly influence overthrown, and the "rights of man" substituted for the "rights of God." All beliefs in the supernatural must be abolished, and even the idea of duties of "natural religion" must be outgrown.

In a recent article, *"L'Ombre Qui Luit,"* reviewing Walton Hannah's book on Freemasonry, *Darkness Visible,* Marius Lepage declared that French Masons no longer believe in "The Great Architect of the Universe" as a creative principle. They have, therefore, abolished the term, preferring to speak only of "Natural Law," or even of Einstein's great

Equation, a mathematical formula, as the ultimate explanation of the world.

Needless to say, the Bible also has been rejected, and is no longer accepted as the "Great Light" or one of the "Landmarks" of the Lodge. "We have cast aside," he declares, "the narrow straitjacket of dogma." The "Oaths" taken in English Masonry on the Volume of Sacred Law, and which give rise to the charge of blasphemy—a term meaningless to the French Mason—have been discarded because "their verbal exaggerations do not correspond with reality." The French "*Obligation*" is a mutual compact among Masons who pledge themselves on the "Constitutions of the Grand Orient." Unlawful as others may think Grand Orient "oaths" to be according to principles of natural morality, repudiation of the "Great Architect" makes the charge of blasphemy inapplicable to them. "He" is in no way invoked!

In fact, "the problem of a Freemason who is also a member of a Christian Church, be it Catholic, Orthodox, or Protestant, does not really arise in France." Lepage insists that one cannot be a Mason and belong to a Christian church. The Craft is "totally opposed to the Christian religion . . . because Christianity is a religion of salvation, and it is exclusive."[6]

The reaction of English-speaking Masonry to all this is reflected in the fact that "there are Regular Lodges in most, if not all, of the countries where the irregular Grand Orients hold sway," and in the boast of the Anglican Masonic chaplain, "Vindex," that "the future is obviously with us, not with them."[7] The opposition and rivalry are obvious, but not the prospect so hopefully predicted by "Vindex"!

Masonic Secrecy

Many Catholic writers seem to have believed that to admit any vital differences between Orient and English Grand Lodges would be to rob the papal encyclicals of their application to the latter. Nothing could be farther from the truth.

Freemasonry, although it has never attained to international unity of control and direction, did attain rapidly to an international diffusion with its regionally-autonomous Lodges. It had been founded in London in 1717. In 1723 the first Masonic Lodge was established in France; and Lodges were soon to be found in Italy, Spain, Germany and other European countries. In 1733 a Masonic Lodge was inaugurated at Boston, U.S.A., and a succession of provincial Grand Lodges quickly followed throughout the States.

In all countries these Lodges were committed to a merely deistic naturalism, however that might be interpreted, to an ideological war against supernatural religion, and to political opposition (not necessarily, though possibly revolutionary)

[6] *Le Symbolisme*, June-July, 1953.
[7] *Light Invisible*, by "Vindex," p. 136.

against civil powers standing in the way of their "liberalism" and program of secularization. Moreover, the very secrecy of their deliberations and activities rendered them a still greater menace to the community in every phase of social life, wherever they were established.

As soon as Pope Clement XII (1730-1740) became aware of the existence and nature of the new movement, he saw clearly its threat to the Christian religion and to the social order. In 1738, therefore, he issued the first of many papal encyclicals condemning Freemasonry, declaring that its purely naturalistic principles of deism were radically opposed to Christianity, and that its character as an oath-bound secret organization was immoral of its very nature, inimical to the welfare of both Church and State. Quoting Our Lord's words, "Everyone that doth evil hateth the light, and cometh not to the light that his works may not be reproved" (Jn. 3:20), he declared that if Freemasons had no evil designs "they would not hate the light of day so much."

Subsequent events have proved to the full the wisdom of Pope Clement XII and of all later popes who have reiterated his condemnation of the Craft. No form of Freemasonry, whether "Grand Orient" or "Regular"—as the English-speaking Lodges describe themselves—can claim that it does not constitute a secret organized fraternity, answerable to no higher authority, ecclesiastical or civil, for its activities.

Lesser societies should be subject at least to the supervision of the greater societies of the same order in which they exist. The dilemma at once presents itself: either Freemasonry is a religious society, or not. As far as Catholics are concerned, if it is a religious society, owing no allegiance whatever to the Catholic Church, then Catholics can obviously have nothing to do with it. If, on the other hand, Freemasonry is not a religious society, but merely an association of citizens in the natural order, its members in that order are subjects of the State, whose directions in the civic sphere cannot be subordinate to those issued by the rulers of secret, independent and lesser groups within the social fabric.

Source of Abuses

Inevitably, in regard to the Masonic Lodges, the question must arise as to whether a member is a citizen first, or a Mason first. And history answers that time and again Masonic interests have been accorded supremacy.

There is no need here to go over the ground once more in reference to the subversive political activities of Grand Orient Masonry, whether throughout the continent of Europe or in Latin American States. It is customary for English-speaking Masons to admit, but to dissociate themselves from such objectionable features of the "Irregular Lodges."

But it cannot be denied that, even in English-speaking areas throughout the world, Freemasonry has exerted all possible political influence, acting as a pressure group in favor of such anti-Christian legislation as that devoted to the secularization of education, to making marriage a matter of civil law only, to the extension of the divorce laws, and to the legalizing of many practices in the community which Christian tradition brands as immoral.

In the world of ordinary social and business life, also, the obligations taken upon themselves by Masons in our own midst, and secret decisions determined upon in the Lodge, have resulted in innumerable unjust preferences and discriminations. Even in courts of law it is not unknown for judges to complain that the course of justice has been impeded through a mistaken sense of Masonic loyalty to certain parties in the proceedings, the police themselves at times withholding important evidence. Too, that influential positions, not only in professional circles and commercial life, but even in Government departments, have been allotted on a basis of Masonic affiliations rather than of merit is too well known to need more than a passing mention.

Freemasons may declare these things to be abuses. But the fact remains that the Craft, as a secret and independent organization, lends itself to such abuses. There can be no guarantee that Masonic leaders will always be men of honor and integrity; and in unscrupulous hands Masonic influence can be a formidable weapon and a positive danger in regard to all with whom Masons, whether individually or collectively, happen to be at cross-purposes.

Not without reason, therefore, in his May Day Address, 1955, Pope Pius XII said: "Laws and institutions are of little worth if the ordinary man sees in his daily life that everything depends on influential connections which he, unlike others, does not possess; or if he suspects that behind the facade of what is called the State there lies concealed the manipulations of powerful organized groups."

Religion in Regular Lodges

Even granted the force of the above considerations, we are told that at least as regards religion strictures on the Grand Orient Lodges are not applicable to English and American Freemasonry. Did not English-speaking Masons condemn the Grand Orients because of their rejection of God, a condemnation which has never been rescinded since it was first promulgated in 1878?

If we turn to the actual claims of the English and American Lodges, we find them declaring that they are in no way opposed to religion, but that they stand rather for an unsectarian tolerance of all religions. To be a Mason, it is enough that one believe in God; and so essential is this tenet that no atheist can be received as a candidate. Moreover, the Bible is reverenced, and upon it oaths of al-

legiance must be sworn. Nor has the State anything to fear from Masonic activities since politics are forbidden within the Lodge.

So it is said; and the plea that our own Lodges are not only harmless, but even beneficial to society, has carried great weight with multitudes of people. Indeed the impression of the uprightness and respectability of English-type Lodges has been intensified by the patronage of national leaders like King George VI and the late Franklin D. Roosevelt, by the fact that so many prominent citizens have sought membership, and by the sight of so many Protestant clergymen and Jewish rabbis who have functioned as Masonic chaplains. Then, too, there are the many charitable works promoted by the Fraternity. In the light of all this, is it any wonder that people ask why Rome has not relaxed her universal condemnation of Masonry instead of continuing to include English and American Lodges with the declared enemies of religion and of the social order?

With the menace to society constituted by Freemasonry as an oath-bound secret organization we have already dealt. Here it is enough to remark that things are not improved, but rather worsened by the fact that the oath in question, legitimately imposed neither by ecclesiastical superiors nor by civil magistrates, must be taken on the Bible. This Masonic oath, binding men to they know not what, and in such blood-thirsty and extravagant terms, cannot be excused from blasphemy when God Himself is invoked as witness to it. To enter upon such an engagement of absolute secrecy and obedience to the directions of Masonic authorities is already unethical according to the precepts of the natural moral law. To clothe it with the garments of religion is to make the whole procedure a sacrilegious abuse.

And why, if the so-called "Regular Lodges" have as their object only social amenities, mutual brotherly assistance, and charitable benevolence to humanity in general, must there be such oaths of secrecy under the terrible penalties of mutilation, death, and burial as an outcast?

Anti-Christian Indifferentism

But let us go a little more deeply into this matter of religion. Our Masonic fellow-citizens tell us that their Lodges are not only not anti-religious; they are not even unreligious. They inculcate religion, having their own temples and rituals, hymns and prayers.

If we ask what that religion is, we are told that it is "the religion in which all men agree, leaving their particular opinions to themselves." For that reason the name of Christ is excluded, so that non-Christian members need have no fear that their Masonic religion will commit them to any recognition of Him.

We are confronted, then, with a non-Christian religion, in which it is a matter of complete indifference as to whether the claims of Christ

are acknowledged or not. And this very indifferentism is regarded as one of the outstanding *merits* of Freemasonry!

Masonic journals still narrate with pride how Rudyard Kipling was initiated as a Freemason at Lahore, India, in 1886. "The Master was a Hindu; his 'passing' was by a Moslem; his 'raising' by an Englishman; the Tyler was a Jew." And how often his jingle, "The Mother Lodge," is recalled, in which Kipling describes a Cockney soldier's impressions after Lodge meetings:

An' man an' man got talkin'
Religion an' the rest;
An' every man comparin'
Of the God 'e knew the best.

We'd say 'twas 'ighly curious
An' we'd all ride 'ome to bed
With Mohammed, God, an' Shiva
Changin' pickets in our 'ead.[8]

Such bewildered bed-time thoughts could only pave the way for the "one-religion-as-good-as-another" idea, with a consequent rejection of the absolute and transcendent truth of Christianity. And is it not significant that "Vindex," the Masonic Anglican chaplain, should preface his book in defense of the Craft, *Light Invisible*, with the lines of Ella Wheeler Wilcox?

All roads that lead to God are good;
What matters it, your faith or mine?
Both center at the goal divine
Of love's eternal brotherhood.
A thousand creeds have come and gone;
But what is that to you or me?
Creeds are but branches of a tree;
The root of love lives on and on.

So evident is the unchristian character of Freemasonry, whether of the non-religious Grand Orient Lodges or of the semi-religious English-type Lodges, that all church bodies claiming to be Christian which have seriously examined it have condemned it.

The many condemnations issued by the Catholic Church are known to all. Less known are the condemnations by the Salvation Army (1925), the Wesleyan Conference in England (1927), the Methodist Convention at Utica, N.Y. (1843), the Presbyterians in Scotland (1927), the Orthodox Greek Churches at Mt. Athos (1933), the American Presbyterians at Rochester, N.Y. (1942), and the American Lutherans of Missouri (1950).

Total Ban Justified

From all that has been said, it should be evident that nothing warrants any withdrawal of the Catholic ban on any type of Freemasonry. Thoughtful Masonic writers recognize this. Thus A. E. Waite admits that "Rome acted logically when it condemned Masonry . . . it could not do otherwise from its own standpoint, and it can never rescind the judgment until it renounces its own affirmed titles."[9]

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[8] From "The New South Wales Freemason," May 1st, 1951.

[9] *Emblematic Freemasonry*, p. 222.

It has been suggested from time to time by Catholics that the Church might well lift her ban from the English and American Lodges, permitting Catholics to become members of them. Some thirty years ago Richard Ellison, an English ex-Mason and a convert to the Catholic Church, spoke of a movement arising in his day for a repeal of the prohibition in regard to English Masonry; but he gave it as his opinion that such a repeal would certainly not be welcomed "by converts who have renounced their old Masonic affiliations."[10]

More recently, only some three years ago, writing in *L'Osservatore Romano*, Father Cordovani, O.P., Master of the Sacred Palace and Consultor of the Sacred Congregation of the Holy Office, said that Catholics should guard against attempts to depict Masonry as no longer hostile to the Church, and against the naive belief that it will ever be possible for men to be Catholics and Masons at one and the same time.

The logical Frenchman, Marius Lepage, speaking from the Masonic point of view, declared in the French Masonic journal, *Le Symbolisme*, that it is not possible to reconcile membership in the Lodge with membership in a Christian Church. The logical Englishman, Walton Hannah, speaking as an Anglican clergyman, declared in his book, *Darkness Visible*, that it is not possible to reconcile membership in a Christian Church with membership in the Masonic Lodge.[11] The Anglican Archbishop of Canterbury, Dr. Geoffrey Fisher, by some inscrutable mental process, persuades himself—and, by his example, thousands of other Protestants—that one can be a member of both a Christian Church and the Masonic Lodge.

But no instructed Catholic can be in any doubt about this matter. He has the guidance of his Church clearly defining the unchristian and even antichristian nature of Freemasonry, unmistakably branding it as a secret society of a type utterly at variance with the requirements of both the natural moral law and of God's positive commandments, and forbidding membership of it to Catholics under pain of excommunication. No reasonably well-informed Catholic could possibly be in good faith were he to seek membership in the Masonic Lodge.

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[10] *Adventures in Catholicism*, p. 62 (Burns, Oates and Washbourne. London, 1926).

[11] The Rev. Walton Hannah, who published *Darkness Visible* in 1952, was received into the Catholic Church in 1955, and is now (at the time of writing) studying for the priesthood at the Beda College, Rome.

Obedience to law is liberty. No freedom is so great as that of the children of God who are gladly bound by the perfect law of love and liberty preached by Jesus Christ.

The Obedience of Free Men*

Most Rev. John J. Wright, D.D.
Bishop of Worcester

OURS is an age enamoured of liberty. Love of freedom is perhaps the most powerful motive to which to appeal in any effort to rally the ideals and energies of decent men in our day.

It is not strange that freedom should be so universally, so passionately beloved. Human liberty, corresponding to that freedom of will with which we were created, is God's most precious gift to our nature, according to Dante, since by it we are made happy here below as men, and happy as gods hereafter. So persuaded are men of the truth of Dante's concept of the dignity of freedom that the valiant would gladly accept death itself rather than renounce liberty. They understand perfectly the warning of the poet that

. . . . . life can be
No charm for him who lives not free.

But for all the burning convictions of mankind concerning the dignity of freedom, there is suggested by this morning's ceremony something more noble than freedom, more admirable surely than liberty alone; something more positive in the perfection of human personality and more constructive in the building of human society, whether civil or sacred. That something is the

*Sermon preached at the consecration of the Most Reverend Vincent I. Kennally, D.D., Titular Bishop of Sassura, Vicar Apostolic of the Caroline and Marshall Islands, March 25, 1957.

obedience of free men, the dedicated use of human liberty.

Obedience Is Liberty

A truly humane City of Man always acknowledges that obedience to law is liberty. The City of God proclaims that no freedom is so great as that of the children of God, those who are gladly bound by the perfect law of love and liberty preached by Jesus Christ.

It takes courage, but it is relatively easy for men to die for freedom. It takes greater and more enduring courage to practice, day in, day out, the living obedience of free men. It is natural to love freedom, impossible for the normal man not to crave it. But it takes a supernatural grace truly to love obedience and to rejoice in the noble excellence of the obedience of free men.

Such is the obedience of every good priest, and in this obedience he acquires his share in the unique glory of the priesthood of Christ. Christ was a priest not in His divine nature, but in His humanity where He "accepted an obedience which brought Him to death, death on the cross. That is why God has raised Him to such a height," St. Paul tells us (Phil. 2:8). It was not by His majesty, then, nor by His wisdom, nor by His power, nor by His other kingly titles that Christ was made a priest. It was by His obedience. So, too, it is not by any personal talent, or genius, or other gifts that men are made the priests of Christ. It is by their obedience, the only gift they can presume to offer to that God who is the source of all that they are.

This is the key to the certain special excellence of the religious life, the solemnity of its vowed obedience. Such excellence acquires a further spiritual dignity from the added obedience of a pledge like the Jesuit "Fourth Vow," a vow of particular submission to the Pope in the matter of foreign missions, with the pledged willingness to go without question wherever one is sent in order to contribute to the building of the Kingdom of Christ. Herein, too, lies the merit of those vows by which religious, again like the Jesuits, so forswear external honors that it is only under obedience itself that a priest is brought to accept such an episcopal consecration as that which this morning rejoices the family, the friends, and the co-workers of Bishop Vincent Ignatius Kennally.

The wise will perceive in the personality and work of a Jesuit missionary bishop, like Bishop Kennally, how the perfect freedom of a gifted man and the praiseworthy obedience of a humble priest are blended by the grace of God in order that the work of His Kingdom may be accomplished. The bishop was born in Boston, where every tradition speaks of the liberty that Americans love. His name proclaims him the descendant of a people for whom freedom is almost an obsession. He was trained in schools where devotion to freedom is intensified by every lesson taught. His understanding and love of liberty

have been rigorously tested in the battle zones, concentration camps and military prisons of the Pacific in World War II. No soldier of Caesar knows better why and how men cherish liberty than does this missionary soldier of God today consecrated bishop.

And so, he has used his freedom and dedicated his liberty during the years of his priesthood in utter obedience to the will of God as that will has been revealed to him in the spirit and the mandates of those in the Church of God who speak to him with God's authority. His consecration as a bishop, a captain commissioned to command in the army of the Lord, will inspire and edify those who understand that no man securely commands but he who has learned to obey (Thomas a Kempis).

Strength of the Church

The priestly career of Bishop Kennally demonstrates, and this morning's ceremonies dramatize, a truth which is the strength of the Holy Catholic Church, a truth which the City of Man, with all its proper passion for liberty, must early and urgently learn. It is the truth of which Maritain wrote, that "the virture of obedience is an exalted virtue, eminently reasonable; it is not in the least servile or blind, but requires on the contrary the greatest freedom of spirit and the strongest discernment." By the obedience of free men the world is made civilized and strong; by this obedience the Church of God is made holy and indestructible.

It is entirely fitting that we recall these lessons of the dignity of freedom and the nobility of obedience as, here in St. Patrick's Cathedral, a Cardinal of the Holy Roman Church consecrates a Jesuit missionary to do the work of a bishop. It is timely that on this particular feast day we should speak of the correlation of freedom and of the obedience of free men, the interplay of liberty and obedience in our human accomplishment of the will of God. For today is the Feast of the Annunciation, the mystery in which the Mother of Christ by her free obedience made possible, humanly speaking, the fulfillment of the very purposes of God Himself in the new order of redemption. This feast reminds us that God so loves and defers to liberty that He made the moment and the manner of the coming of His Christ contingent on the free will choice of the Jewish girl who was caught up in the mystery of the Redemption. Yet it also teaches us that God so respects and requires obedience that neither the will of heaven nor the well-being of earth were made certain until the Virgin complied, in full and humble submission, with the mandate she received from on high. "The Angel of the Lord declared unto Mary; and she conceived of the Holy Spirit! Behold the handmaid of the Lord; be it done to me according to Thy word! And the Word was made flesh and dwelt among us!"

Thus was the free obedience of the Eternal Son of God, by which He humbled Himself to become our Re-

deemer and Priest, matched by the free obedience of the Mother of all the redeemed. Thus was there given us a model of the obedience of free men, and the lesson was taught us of the power of that obedience to renew the face of the earth. Thus do the missionaries, imitating both Jesus and Mary, dedicate their free obedience to the respective destinies appointed for them in the Providence of God. Thus has Father Kennally, as a typical missionary, done these many, holy years.

May everything done here on this Feast of the Annunciation inspire and empower Bishop Kennally to announce boldly, wherever his work may bring him in the missionary world, that freedom of the sons of God and conquering strength of obedient men which are the secret, under God, of the Church's survival, growth and glory.

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Politics: Art of the Possible

In approaching politics the citizen must remember that politics is a part of the real world. He must himself be realistic, anticipating that in this real world the simple choice between that which is altogether good and that which is altogether bad is seldom given. The ideal is seldom realized and often cannot even be advocated. Thomas Gilby emphasizes this fact when he writes that "Statesmanship cannot be treated as a mere prolongation of ethics, for it is a quasi-independent art, working in its own proper medium." Its decisions are not wholly reducible to the rules of morality. Trade, diplomatic relations and international cooperation with nations whose conduct we condemn may be made necessary by circumstances. Political leaders may, in what Jacques Maritain describes as a regressive or barbarous society, have their freedom of choice reduced to the point where they must take a position which is questionable rather than the alternative which is simply and completely bad. Prudence may require the toleration of evil in order to prevent something worse. It may dictate a decision to let the cockle grow with the wheat.—*Eugene J. McCarthy, M.C. in* Social Order, *September,* 1956.

If a teen-age boy likes a girl, he will want to be Christlike in his charity toward her—to help not hinder her in the pursuit of happiness. He will therefore not ask her to "go steady."

Dating in Charity*

PHILIP MOONEY, S.J.

NOT the least among the springtime days of hope and promise is the day on which high-school juniors meet "for good measure." It's time for class-ring fittings and orders. And regularly each year, the ring-salesman runs into his perennial puzzle: the burly football player who settles with easy muscularity into the office-chair, encases his pencil within fingers the size of rail-spikes, and casually scribbles his order—for a doll-size ring. The salesman then double-checks his client's surprise order with the nonchalant suggestion: "You know that the size you're ordering will be kind of a tight fit."

"Oh, I'm not going to wear it; that's my 'steady's' size. She's going to wear it, so I might as well order a good fit."

The salesman, ever-interested in the customer, waxes bold: "Why do you go steady?"

"Because I like my girl," comes the comfortable reply.

"But, if you like your girl, why do you make her go steady?"

"Huh," is the solitary reaction to the salesman's searching question. The boy was simply stopped by the salesman's seeming double-talk, and their conversation expired.

What did this Catholic salesman's question put to a Catholic junior in a Catholic high-school mean? What did he intend by his implication that a boy going-steady with his girl might not really *like* her? The salesman could well have been pointing to the fact that, when a Catholic boy and girl date, their dating should be a practice of charity.

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Theirs should be "dating in charity."

Charity, after all, is supposed to be the driving force in the life of all Christians. Christ left no doubt that He expected it to be the distinctive feature of any follower of His. He wanted a Christian's charity to be so conspicuous that a stranger could pick him out of a crowd on that score alone.

St. Paul completely captured Christ's viewpoint and built his life around it—"The charity of Christ urges me on." And the charity of Christ should be the key-note of our lives too. When we make the morning offering each day, we offer all our actions to Christ out of love for Him. This is excellent. But to make the morning offering meaningful, we as Catholics must carry through the actions of our day "in charity."

Charity—What is it, again? It is the strong, deep, active, non-sentimental love of God before everyone else; and coupled with this love of God is the love of our neighbor as ourself.

The aim of this second part of Christ's great principle of charity is to secure our neighbor's happiness and personal development as well as our own—so that together our neighbor and ourself will eventually approach "to the full stature of Christ."

Now in our teen years, dating is a fine area for exercising Christ-like charity. For dating during this period in life is one of the vital means by which we can bring about our own personal development, and that of our companions. In short, dating carried through "in charity" is charity.

Dating helps us to mature socially: We learn poise in meeting the many different kinds of boys and girls that our Father has created in His image and likeness. We learn considerateness and open-mindedness as we train ourselves to adjust to the ever-new and ever-unique personalities we come into contact with. And dating introduces the teen-ager to a wider variety of activities which expands and enriches his personal experience.

Back in grade-school, the out-of-school time of most boys was chiefly devoted to trading baseball cards, taking bike-hikes, and playing football, basketball, and ice-hockey. Their only interest in girls was to annoy them with loud guffawing and pop-corn-pelting during the Saturday matinees. But with high-school comes a noticeable change. No longer the pest of the Saturday cinema, the boy is actually courteous to the girls—a budding gentleman, he is. And other pastimes begin to share the scene with sports. Part of the attention applied to learning the backfield footwork in football or back-checking in hockey is now directed to mastering the footwork of the dance-floor or the finesse of "couples-only" skating. In high school, boy does meet girl; and this social mingling is a fine help toward social maturity.

Dating, then, is a social help; and in the U. S. it has particular value for another reason. The prevailing

custom in our democratic way of life is that the choice of a marriage partner is left almost entirely to the boy and girl themselves. Time was when the family had much more of a "say" in the marriage decisions of its members. This may or may not have been a good thing—but the fact is that today a boy or girl shoulders practically the total responsibility for the finding and selecting of his prospective mate for life. And sociologists say that, since in our complex society the married couple of today have to face together many more problems than did their grandparents, they have to agree at many more levels. All of which makes settling on the proper bride-or groom-to-be more delicate and difficult than ever before.

Two pre-requisites can give good insurance that a solid and sound selection of a partner for a happy marriage will be made. The first is a wide, first-hand knowledge and observation of the many and varied types of personalities characteristic of the opposite sex. The second is friendship with several members of the other sex. Now, dating provides this background experience and acquaintance with boys and girls. And in the U. S., at least, dating is practically a necessary first-step to an intelligent choice of a marriage partner later.

A boy (or girl) who has dated with a number of different companions is not likely to "fall head over heels in love" with the first girl (or boy) he meets when he becomes "of age." Also, such a boy is not likely to judge a girl's character by good-looks and will look for much more in a prospective marriage partner than mere physical beauty. And the boy with the social maturity learned from dating in his school-years will be careful not to make any far-reaching, not to say, life-time decisions while riding the emotional crest of romantic joy in a "new-found love." The mature boy knows that the emotions are not a safe guide for forming judgments and making decisions. He realizes that a happy marriage takes root and becomes solid on the strength of deep, true love that blooms ever richer long after the surface emotions of the springtime of romance have withered and died —having served their purpose.

But Christian development of the personality is nothing if unaccompanied by spiritual growth. And prominent authorities tell us that dating does help the boy and girl mature spiritually. Urban Fleege, a noted Catholic psychologist, remarks: "A moderate association between the sexes during the adolescent period is beneficial to the boy's spiritual life." Fr. Gerald Kelly, S.J., writing in his booklet *Modern Youth and Chastity*, supports this position:

> Ordinarily speaking, a wholesome social life between the sexes should be helpful rather than harmful to chastity, as it prevents the unnecessary repression of sex attraction and should develop in each sex a fine respect for the other.

Dating does furnish us a whole-

some avenue for practicing charity—to our neighbor's and to our own benefit. Dating provides the teen-age boy or girl an invaluable, threefold opportunity: to develop his personality, to gain the adequate background experience essential for an intelligent marriage choice, and to foster his spiritual growth.

Going Steady

But do boys and girls who go steady secure these rewards from dating? Can going-steady be called "dating in charity"? The question merits examination and reflection.

First of all, what is meant by "going-steady"? Going-steady in the real sense of the term is the frequent and exclusive association between a teen-age boy and girl, characterized by mutual affection. "Steadies" keep company "frequently," that is, once a week or oftener. And they have the mutual understanding that they will date *only* each other—and will not ask for or accept dates from other friends. And steadies "like" their "one and only." This description differs not at all from that of the association preceding marriage, called courtship.

But going-steady is distinguished from courtship on one important item. For persons who are "courting," marriage is at the forefront of their thinking—it is the purpose behind the courtship. Couples who go steady, however, by definition are not intending marriage, at least not in the foreseeable future. In many cases, steadies do not even have marriage on the horizon of their thinking, because they realize that for them circumstances are simply against the possibility of their being married soon. But steadies do keep company as if they were courting and were able to marry in the near future.

How does going-steady affect that spiritual growth which should be cultivated in the normal dating of the teen-ager? No answer can be given to this question which would cover all cases. Most people, however, agree that going-steady tends to hamper spiritual growth. The practice can and very often does bring on emotional and moral problems for the teen-ager for whom marriage is out of the question. These difficulties spring almost from the very nature of such company-keeping. Teen-agers going-steady are enkindling mutual love in much the same way as courting-couples do. But the courting-couples' association is very soon transfigured by the Sacrament of union as they enter the married state. Steadies also tend to think and act as one—as a unit. But the Sacrament of union is not within their reach as the natural term of their desires. The resulting tension gives rise to emotional and moral hazards.

The emotional obstacles that going-steady produces were pinpointed in a talk given some years ago by Fr. Robert Springer, S.J.: "There is the fact of psychic union between the two to be reckoned with. As their love centers more and more on each other to the exclusion of others, there arises the desire to

make their lives one life. They become two in one mind. They experience a sense of frustration because they cannot enjoy the continued physical presence of each other. In matrimony this desire is a good thing, but in adolescents it is an obstacle to preparation for their future career in life." This obstacle is sometimes called "love-sickness." The boy or girl, in the absence of their steady, catch themselves daydreaming and emotionally preoccupied, and find the effort to concentrate on their studies and work quite troublesome. It is true that this emotional hazard affects different steady-goers to different degrees, but it must be taken into account.

Moral difficulties are also encountered by couples going-steady. As they tend to think and act as a unit and as their affection for one another increases, sexual desires are awakened and temptations against purity arise. Consequently, heavy strain is put on the observance of God's law of chastity.

Occasion of Sin?

In view of this pressure which going-steady exerts on the keeping of the 6th Commandment, is going-steady an occasion of sin? Any answer to this question must be understood in the light of an accurate idea of what an occasion of sin is.

An occasion of sin is a person, place, or circumstance which more frequently than not leads a person into sin. Take the one tavern in the small town. Many people come and have drinks there everyday. Joe Swizzlestick has been there often too. And, by now Joe knows that every time he steps into the bar, he won't leave without having committed a sin of excess. Joe knows from his *personal past experience* that the tavern is an occasion of sin *for him*. The tavern is certainly not *in itself* an occasion of sin. Nor is it an occasion of sin for many, if not most, of its patrons who can keep their appetite for drink under control even when faced with such a grand galaxy of brands, ranging from *Old Grandad* to *Old Crow*.

Now to re-pose the question: Is going-steady an occasion of sin? Certain published statements have asserted that it is. But, one of the best answers to this question was given in the periodical *Theological Studies* by Fr. John Connery, S.J., a recognized U. S. authority in moral theology. In reviewing the case of whether going-steady is an occasion of sin and thereby sinful, Fr. Connery makes this comment:

> I would hesitate to label the practice (going-steady) *itself* as sinful. I think that it is dangerous and certainly to be discouraged, but I would prefer to settle the question of sin on an *individual basis* (Emphasis added).

In other words, whether or not going-steady is an occasion of sin for the individual person is a question which the person must answer honestly for himself under the guidance of his regular confessor. But in any case, going-steady can harm the spiritual life of the teen-ager and

make progress in that life very precarious.

Other Evils

Furthermore, going-steady by its very exclusiveness robs the teenager of the adequate experience he needs to be in a good position to make the proper, life-enduring selection of a marriage partner. At a time when a boy should be getting to know many girls, his social vision is restricted to one girl. In his school years a boy has valuable opportunities to take note of the attitudes, ideals, and character-traits of numerous girl companions and to start forming an idea of what type of girl or what characteristics the girl should possess who would best match his own personal make-up and character as a permanent companion in the married vocation. But by going-steady the boy scuttles this chance as he squanders his time and attention on one person, whom the odds are against his ever marrying anyway. (Authorities say that only 1 out of every 7 couples who go steady eventually wed one another).

And the same curse of exclusiveness in going-steady undermines the finest benefit a boy or girl can enjoy in the dating process—that of social maturity. When his personality could be filling out in the buoyant freedom of making new friends and discovering fresh interests, it contracts within the limits set by his "steady." The association stunts the flowering of the youthful personality—as Fr. Lord once graphically wrote of a couple going-steady:

> They lose the pleasant, easy, friendly associations of their youth. They groove their social life instead of letting it flow widely and happily. They come to know one person to the point of boredom instead of knowing delightfully and well many people who vary in tastes and temperaments and backgrounds and viewpoints. They retreat into themselves at a time in life when they should be expanding.
>
> The boy grows socially lazy and out-of-joint. He forgets the gentle art of extending an invitation to a girl. He stops thinking about making himself attractive to various types. He knows how to dance and talk and act with one young woman; he is clumsy and awkward with all other women. The girl rests nervously on the friendship of the one boy. She is constantly afraid he will withdraw that friendship. She views with dread and annoyance any chance female who attempts to poach on her game. Where she might have known dozens of young men and expanded in the pleasant smiles of admiration, she has pulled around herself the suffocating little tent of one boy's servitude.

The ring-salesman—intentionally or not—was right. If a teen-aged boy likes his girl, he will want to be Christlike in his charity toward her: to help and not hinder her in the pursuit of happiness and bringing her personality to complete maturity. But if he really likes his girl with a Christlike charity, he will not ask her to go steady.

World population is growing at a rapid clip. What to do about it? Keep our morals and our heads and work to meet the challenge.

Too Many People*

WILLIAM J. GIBBONS, S.J.
As told to Milton Lomask

AT PRESENT, according to United Nations estimates, the population of the world is growing at the rate of 70,000 persons a day.

The rate of growth, over one per cent a year, is the highest in history. If it continues, the population of the United States, now 165 million, may reach 200 million by 1975; that of the world, now about two and a half billions, may double in the next fifty years.

These simple figures raise complex questions.

Some are economic: For how many people can the world provide three square meals a day?

Some are moral: What is the Christian answer to the arguments of those who would meet the population upsurge by promoting or legalizing such methods of family limitation as birth control-by-contraception, abortion, and sterilization?

In an effort to get a clearer picture of the situation and some notion of a sound approach to it, *The Sign* sent the writer to interview Father William J. Gibbons, S.J., assistant professor of economics and library director at Loyola College in Baltimore, Maryland.

Father Gibbons is well known in the field of demography, the science which studies population trends and problems. He holds degrees from several universities. From 1945 to 1948, he was an associate editor for the Jesuit weekly *America*. From 1946 to 1953, he was a

*Reprinted from the *Sign*, Monastery Place, Union City, N.J., February, 1957.

member of the executive committee of the National Catholic Rural Life Conference. During most of this period, 1948 to 1953, he was also a consultant on the resettlement of displaced persons to Catholic Relief Services of the National Catholic Welfare Conference. He has participated in eight international meetings dealing with the population-resource problem, has lectured and written on the subject, and has contributed articles on it to professional journals.

Since early 1954, Father Gibbons and a group of researchers at Loyola have been conducting a series of fact-finding forays aimed at collecting "the kind of information needed to analyze the population problem of today," at fostering more interest in the difficulties of the underdeveloped areas of the world, and at focusing attention on right attitudes toward marriage, family life, and sex.

At forty-four, Father Gibbons is tall and well-built, with dark eyes and fair hair. Discussing his many-faceted specialty with the deliberate speech of a man who thinks first and talks second, he lets the chips fall where they may. Some of the heaviest chips, as will be brought out below, fall on those Catholic apologists who, as Father Gibbons puts it, are meeting the crisis with "an ineffectual and shortsighted approach."

The questions put to Father Gibbons and his answers follow:

Q. *Just how much faster is the world population growing today than used to be the case?*

Conservatively speaking, at least twice as fast as it did before the Industrial Revolution.

Q. *What accounts for the increase?*

A century or more of rapid technological advance, especially in medicine. Improved public health measures have found their way to almost all corners of the world. Nearly everywhere today, people are living longer, infant mortality is on the wane. Even where birth rates are falling or have remained stationary, there is a tendency toward a continuing net increase in population. One notable exception is Ireland. There the population trend is different from that in most of the world. In Ireland the population has declined substantially over the past century, partly because of emigration, but largely because the Irish now postpone marriage to a relatively late age.

Q. *Is the present fast rate of world growth likely to continue?*

One objective of demographic study is to find data which will permit the sort of prediction you are asking for. It is important to do so. One reason for the current shortage of school buildings in the U. S. is that predictions concerning our population growth, made in the depression years, were based on inadequate data and fell short of later actuality. Finding enough data to make accurate projections, of course, is difficult. In some coun-

tries census figures are unreliable or nonexistent. To take care of your question then: on the basis of our slowly growing knowledge, it can be said that, barring some major catastrophe, the population of the world will continue to grow at a pretty good clip.

Q. *There is disagreement as to the seriousness of the situation. Some scientists say that the rate of growth will level off, or if it doesn't, technological advances will speed up to the point where it won't matter. At the other end of the gamut are experts who not only see the present trend continuing but who fear that the day is near when people everywhere, including the citizens of our well-heeled U. S., will be living in a world slum. What is your view?*

Whether we all end up in a world slum or not is going to depend on how sensibly and energetically we tackle the problem. Meanwhile it should be regarded as a serious one.

Q. *When you say it is a serious problem, do you mean that you agree with the Malthusian doctrine?*

I'm glad you brought up the theory of Parson Malthus, as he has been called. There is a regrettable tendency in some Catholic circles to confuse Malthus with the devil and dismiss his theory as the work of an extremist. As a matter of fact, Parson Malthus merely set forth some facts and ventured some conclusions, which merit respectful, even if critical, consideration.

Q. *Would you mind saying a little more about Parson Malthus and his theory?*

Glad to. Parson Malthus, as Karl Marx liked to designate him, was the Rev. Thomas Robert Malthus, a gentle and thoughtful Anglican minister who lived in England in the late eighteenth and early nineteenth centuries. Because of his reliance on factual data and on methodical analysis, he gave a tremendous push to the youthful science of demography. In 1798, he rebuked the utopian theorists of his time by publishing a treatise in which he made some unpleasant remarks about the future of mankind. In 1803 and after, he expanded and modified his thought in revised editions of the work.

In a nutshell, Malthus' doctrine is that people breed but land doesn't. In view of this demonstrable fact, Malthus inferred that the number of people in the world would tend to increase beyond the ability of the land to feed them. He saw this tendency countered only by misery and vice, to which he later added "moral restraint." In the light of subsequent developments, the only legitimate criticism to be made of the Malthusian doctrine is that it narrows the problem too much. Today's population problem is not merely a matter of the fertility of mankind versus the fertility of land. Other important factors enter into the picture.

Q. *Would you describe those factors?*

The quickest way to do so, I believe, is to glance briefly at Japan. It is an area on which world attention has been focused in the post-

war period, especially in view of the widespread recourse to abortion for social and economic reasons.

Japan now has 90 million people, living on four islands with a land area equivalent to Montana. These figures, incidentally, constitute a fact in the picture, but not necessarily a factor. When we speak of a country being "overcrowded," we are using a loose and on the whole meaningless term. A country can be so crowded that people are practically running into each other and still be economically healthy. On the other hand, a country can be as sparsely settled as the Sahara and still experience a population crisis. Japan's problem is the upshot of a rash of difficulties stemming largely from World War II.

During the war, Japan lost 44 per cent of its empire, including industrial Manchuria. Postwar agreements have resulted in restriction of its fishing area, causing a decline in the output of a staple in the national diet. During the war, resentments against Japan were built up in various parts of the world. To this day these resentments make it difficult for Japan to promote trade with some countries. On top of this, the population of the home islands has grown by approximately 18 million since 1945, one-third of the increase being due to repatriation of overseas Japanese. The other twelve-million growth was consequent to greatly reduced death rates and the postwar "baby boom" experienced there as elsewhere.

This bird's-eye view of the Japanese problem makes clear that it is the result of many factors, economic, social, and political. What is true of Japan is true of every part of the world. Wherever you find a population problem, you find a complex of causes. Naturally the causes line up in a different way from place to place.

A big item in Egypt's population problem is that over nine-tenths of Egypt is desert. As a result, every square mile of crop-bearing land must support about 1,670 persons. Moreover, with the introduction of modern hygienic measures, Egypt's present population of 23 million represents a threefold increase over 70 years ago.

Lack of industrialization seems to be a prime factor in India. The same can be said of Latin America, scene of perhaps the most rapid population growth in the world at the moment. It has been estimated that should the population of South America, the Caribbean countries including Mexico, and the West Indies continue to increase at the present rate, it will double in the next 30 or 40 years. This would mean 350 million people, as contrasted with the 175 million presently in the Latin American region. Today there is one person south of the Rio Grande for every one in the U. S. and Canada; then the ratio would be three to two.

This touring around the world in 80 seconds is a skimpy way of describing the situation and problems, but perhaps it sheds some light.

Q. *It certainly raises questions concerning probable solutions. One solution frequently advanced is migration. Would you discuss that?*

There is a school of thought which feels that population pressures can be materially lessened by moving people out of problem areas. Unfortunately, the matter is not that simple.

Every migration, to be sure, involves a sending and receiving country. If the people who leave are young, the sending country may experience a decline in marriage and birth rates and consequently some relief of population pressure. On the other hand, this may mean a loss of skills and manpower needed for maintaining productive capacity in the country of emigration. In the long run, moreover, if emigration is the only step taken, the pressures may build right up again. Then, too, migration is a problem of quantity. To relieve the current population pressures of India by migration, for example, would require the removal annually of three or four million people!

When you turn to the receiving country, you encounter other problems.

There's the economic factor. Some years ago a Catholic industrialist engendered interest in moving large numbers of people from distressed areas to the great spaces of equatorial South America. While it gave impetus to rural development, the scheme didn't work as planned. It was soon apparent that the people would be migrating from the frying pan into the fire—from underdeveloped areas to an area which, because of its difficult climate and tropical rainfall, could be developed only with a vast outlay of capital.

There are political considerations. You will recall that in 1948, our country set up a Displaced Persons Commission. During the next four years, the Commission brought in 400,000 refugees, mostly from central Europe, and settled them in all forty-eight states. It was a glorious program. It cost 19 million dollars to bring the refugees in, but in 1952 alone these refugees paid some 57 million dollars in income taxes.

Even so, when the Displaced Persons Act ran out in 1952, it was not renewed. The Commission closed shop and our immigration is now regulated by two subsequent laws. One is the so-called Walter-McCarran Act of 1952, which is not so much a new law as a codification and amendment of forty-eight previously existing ones. The other is the Refugee Relief Act of 1953.

Both laws have been the subject of criticism because they place severe restrictions on immigration in terms of where the people are coming from. This, of course, is not the place to add fuel to the controversy. The point to be made is that our current laws reflect the fact that immigration is not an exclusively economic problem.

Economically, as the success of the Displaced Persons Act showed, the U. S. can utilize the ideas and abilities of many immigrants. Politi-

cally, we are up against a stern reality—the subversive ambitions of the Soviet Union. Our present laws may or may not need substantial altering; the fact remains that for the time being any American immigration law must take these ambitions into account. It must contain, among other things, machinery for screening out Communists.

Finally, there are social considerations. Some years ago there was a strong movement of Moors from North Africa into France. Economically this looked like a good thing. The North African countries have population problems. France needs workers for a labor force depleted by World War II. The movement hasn't worked out, however, because many Frenchmen don't like Moors and discriminate against them when it comes to jobs and housing.

This isn't nice of French townspeople. In fact it isn't sensible. Unfortunately, when it comes to migration, you are not dealing with people as they ought to be but as they are.

To sum up an intricate matter, migration is *not* the final solution of population problems. It can, and does, have limited value, however. Sometimes it gives a country the very relief needed for furthering industrial development and realigning resources. Thus it proves a sort of economic breather.

Q. *The most noisily advocated solution is family limitation by birth control, abortion, or sterilization. How widespread are these practices?*

Available statistics indicate that throughout the world they are fast becoming quite common. In this country, apparently, some form of birth regulation is practiced by about 80 per cent of all married couples.

Outside the continental U. S., various governments have legalized birth control and engaged in measures to encourage its use. Puerto Rico, for example. There, seventy-six public health units and an equal number of sub-units disseminate information on birth control and distribute contraceptives. Reliable medical information shows that Puerto Rico's largely Catholic population is generally aware of the program, that some form of birth control is practiced by perhaps 50 per cent of the married couples, and that 3,000 Puerto Rican women are sterilized annually.

Japan, in 1948, inaugurated its Eugenic Protection Law, legalizing abortions. In 1953, the number of induced abortions reported was 1,068,000. There were, in addition, many unreported or in the illegal category.

Not long ago, millions of Americans were shocked at the spectacle of Hitler using sterilization to wipe out entire races. The depressing fact is that Hitler was taking a leaf from the American book. In the first four decades of this century, thirty-two American states and one territory passed laws calling for compulsory or voluntary sterilization under some circumstances. Five of the state laws have been set aside, but the remainder are still on the books

and are still being utilized to a limited, though decreasing, extent.

In emphasizing what is going on in Catholic countries and in our own, it is not my intent to overlook that the same things and worse are going on elsewhere. My thought is merely to highlight the acute moral crisis of our times and the degree to which God's laws are being defied in the name of population policy.

Q. *Do you feel that American Catholics are adequately acquainted with the Church's teachings on these matters?*

Presumably the average American understands the natural law, the fundamentals, that is. I am convinced, however, that many are negligent about acquainting themselves with pronouncements dealing with specific applications. One aim of our research at Loyola is to make this information more readily available to Catholic social scientists. To this end we are preparing a collection of over seventy-five pronouncements made by the Holy See in the last 300 years dealing with the moral aspects of family regulation and the ends of marriage.

Q. *On the basis of the documents just mentioned, would you outline the principal teachings of the Church?*

In an over-all sense, the Church distinguishes carefully between two forms of birth regulation. One is artificial, the deliberate interference with conception or its consequences by mechanical or medical means. This kind of birth regulation is an absolute violation of the law of God.

It is important, I think, that Catholics understand why. Some time ago, in connection with an international meeting, I had occasion to observe the activities of a certain Catholic women's organization. The women seemed to feel that they could confound the advocates of artificial birth control by confronting them with a slogan. The slogan was, "We are for life. Birth control is murder!" By arguing thus, Catholics merely provide ammunition for the "enemy." To refute us, opponents need only point out that conception control, the prevention of life, is one thing; whereas murder, the taking of life, is something else. The opponents are right. Artificial birth control, as commonly understood, is not murder. It is a sin because it is a willful interference with a natural process ordained by God.

Married couples may engage in actions which of their nature can lead to conception. Or again, they may decide to abstain. But they may not, either before or after conception, interfere with nature's part, in an effort to avoid the possible consequences of their action. That is the constant Catholic teaching on the matter. It is not an enactment subject to modification, like the laws of fast and abstinence, but a clear statement of the law of nature and hence of God.

The other form of birth regulation is abstinence, either permanent or temporary. The latter, by far the more common, is what is called the

"rhythm method"—periodic continence. While the Church does not promote any kind of birth regulation, it affirms the lawfulness of the rhythm method under some circumstances. A Catholic couple, contemplating use of this method, should remember that the basic reason for sex and marriage is the continuation of the race. Children are the normal outcome of the marriage relationship. The rhythm method, however, is permissible when there is significant reason. As a rule, the reason has to do with the health of the mother, or with the fact that an increase in family size will spell serious economic deprivation. If a man and wife utilize the rhythm method simply because they don't want to be bothered with children, they are in violation of conscience.

Sterilization, when effected for contraceptive purposes, comes under absolute ban. So does induced abortion—that is abortion deliberately undertaken to empty the womb of a fetus not yet viable, or capable of living in the outside world. Induced abortion at any stage, or the killing of the fetus in the womb, is presumably murder.

Q. *Do you feel that current Catholic arguments against family limitation by immoral means are effective?*

No. Example: Here on my desk is a news story that was widely published some time ago in the Catholic press. The headline reads:

Scientists Reject Artificial Birth Control as Solution to World's Population Problems

The article quotes two eminent British scientists. One contends that the population increase will taper off in time. The other contends that agricultural skills can be increased to the point where the world, some years hence, can feed six billion people.

Both scientists may be right. Both are men of stature. What worries me is the eagerness with which Catholic apologists seize on arguments of this sort. They are, of course, economic arguments; and what is going on today is this:

Say the advocates of artificial birth control, "Do things our way or living standards will crumble!"

Reply the Catholic apologists, "Oh, no; we can keep our living standards up without resorting to your methods."

It is strictly tit-for-tat business. Every time the artificial birth control advocates toss up some avowedly economic argument, the Catholic apologists come along with another economic argument in rebuttal. In other words, too many of our apologists have fallen into the Marxist trap. They have permitted their opponents to squeeze them into a position where they find themselves agreeing that the main issue is not the salvation of human souls but the continuance of human comfort!

If we continue to fight along these lines, we may defeat our own ends. Who knows but that the economic arguments may not become increasingly persuasive—on the other side!

Why waste energy on shaky economic arguments when we have at our disposal the one unanswerable

argument—namely that we cannot achieve our ends, however desirable and good in themselves, by immoral means, because God forbids it. The ultimate answer to unchastity is chastity and the grace of God which makes it possible. Artificial contraception is unchastity. Let us face it!

Q. *Can you suggest any morally acceptable solutions of the population problem that are also economically sound?*

Common sense tells us that there is no cure-all and that the problem will always be with us to some degree. There is no doubt, however, that steps toward its solution can be made by concentrating our energies on five things:

1. Increased capital formation, especially in the underdeveloped areas. It would be difficult to find a population explosion that could not be sharply relieved by greater industrialization of the areas involved. Such industrialization takes capital, and getting capital to the population-problem countries is a job worthy of our best efforts. So too is the encouraging in them of capital accumulation. Creative capital is primarily the product of private effort, and adequate capital formation in the underveloped areas will come about only in an atmosphere friendly to private enterprise. Farsighted governments will help create that atmosphere.

2. Lower trade barriers. Take any small Latin American nation with an acute problem of rural underemployment. The need for additional jobs and income could effectively be met by creating one or several major industries, say in automobiles or farm equipment. No small country, however, could support such an industry, because the area in which cars or tractors could be profitably sold ends at the national borders—where the trade barriers begin. Trade barriers must be lowered before population-resource problems can be lessened to an appreciable extent.

3. Freer movement of people. This is simply another finger of the same glove. America's automobile industry thrives in a little corner of our country for two reasons. Thanks to the vision of the founding fathers, there are no trade barriers between the states so the industry has the whole country as its primary market. The other reason, thanks again to the founding fathers, is that Americans can move freely from state to state, so the industry can recruit brawn and brains from a large area. Another advantage of the free movement of people is that it facilitates the spread of literacy and of technical knowledge and skills.

4. Greater conservation of resources. This is an especially acute problem in our country where there are sections in which water, for example, is being used up faster than nature can replenish it. This economic factor, like so many, has a moral aspect in that it involves man's stewardship of the land which God has given him. Which brings us to the most important thing of all—

5. Hard work. In the long pull the solution of the population-resource problem will depend on the ability and the willingness of men and women everywhere to work at developing their countries in the same way that the pioneers worked to carve an empire out of the American wilderness. In truth, it is not a population *crisis* that the world is facing. It is a population *challenge!*

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A Primrose Path to Immorality

We live in a time when the damage suit—in particular the lawsuit for personal injuries—has become a national pastime. Americans are suing other Americans, business concerns and governmental bodies for larger sums and for a wider variety of complaints than ever before—and collecting more than ever before. The personal injury lawsuit has become a big business. In the process the cherished native traditions of honesty and fair play are being eroded away, for an accidental injury is now all too often viewed as a golden opportunity to harvest a windfall—all the more so because verdict money is tax-free. The standard advice to one who plans to ignore a minor accidental injury is: "Don't be a fool—you can collect."—*Morton M. Hunt in* HARPER'S, *January*, 1957.

Hollywood Films

Recent Hollywood films leave us doubting whether their producers have much sense of moral responsibility or any idea of the conceptions they are communicating to the world concerning everyday life in the United States. I am not here referring to the obviously sordid films which most morally responsible folk will instinctively avoid, so much as to those externally respectable stories which pass the censoring bodies apparently without difficulty but which, in fact, convey a damaging impression of the mentality of the people of their country of origin.—*J. A. V. Burke in the* (*London*) TABLET, *January* 26, 1957.

Both by word and deed the Church has sought to arouse the conscience of Catholics and of the nations of the world to a sense of responsibility in the matter of migration.

The Right to Migrate*

Rev. Jeremiah Newman

DURING the course of history there have been many mass movements of population from one part of the globe to another. The nineteenth century, in particular, saw a considerable exodus from Europe to the New World of America. Yet in this matter, as in so many others, the present century has far outstripped its predecessors. It is an achievement of which it cannot be proud in every respect. A great deal of the mass migration which has taken place in our time is due to racial hatred, to war and its consequences. The figures which describe the refugee movement in post-war Western Europe are quite staggering when their total is computed. West Germany alone has received nearly 10 million refugees from East Germany and the Soviet satellites. Austria and France have each absorbed about a ¼ million, Finland about ½ million, East Germany nearly 4 million and Britain about 300,000. The total for other European countries reaches over 200,000.

The rest of the world has also received its quota. According to the United Nations High Commissioner for Refugees in 1954, there are about 17 million refugees in India and Pakistan, 5 million in Korea, 6½ million in Japan, a million in Palestine and ¾ million in Burma. Altogether there are some 40 million people in the world who have been driven from their homes and

*Reprinted from *Christus Rex*, Christus Rex Publications, Main St., Naas, Ireland.

forced to emigrate. Some of these have settled down in the countries to which they fled; others merely await the opportunity to travel further. They constitute a real problem for Western Europe. The fact is that it cannot support its present augmented population, large sections of which must emigrate to other regions.

European Migration

It has been estimated by the Council of Europe that, in order to ease the situation sufficiently, at least 600,000 people should leave Western Europe annually between 1954 and 1960. In 1950 the Italian Government announced that Italy had a surplus population of 3 million and that a minimum of 450,000 would have to emigrate from that country per year for some time. Estimates of the emigration potential of West Germany vary considerably from 150,000 to over 500,000 per annum. About 65,000 people leave Spain every year and some 40,000 more from the Netherlands. Britain too has its figures for emigration, about 1.3 million having left the United Kingdom between the end of the war and 1953. On the basis of these figures and existing immigration regulations in the receiving countries, the Inter-Governmental Committee for European Migration has forecast that, between 1954 and 1960, 850,000 to 1 million people will leave Europe. Of these, between 160,000 and 200,000 will go to Canada; between 190,000 and 260,000 to America; between 100,000 and 145,000 to Australia; between 350,000 and 420,000 to S. America; between 15,000 and 25,000 to New Zealand and between 35,000 and 50,000 to South Africa.

The fact that emigration at present is overwhelmingly from Europe is, in itself, sufficient reason why the Church should be interested in it. The countries of greatest population pressure are Catholic countries and Catholic regions of non-Catholic countries. And, owing to the fact that increase in population has almost come to a standstill in non-Catholic areas, it is to be expected that the Catholic share in international migration will become larger and larger in the decades to come. It is clear, therefore, that the Church must be interested in the religious aspects of the problem of migration. These are both individual and social in character, since migration can have consequences not only for the religious life of the migrants themselves, but also for the Catholic communities in the receiving countries.

The Church and Migration

Very little thought is sufficient to convince one that a big flow of emigration from the Catholic regions of Europe is of supreme importance from the missionary point of view. This importance has always been recognized by the Church. It was with this in mind that Blessed Vincent Palotti built his London church for Italian emigrants and sent missionaries to England to

cater for their spiritual needs. For the same reason Pope Leo XIII encouraged Giovanni Scalabrini, founder of the Institute of Missionaries of St. Charles, which today has 500 priests and 10 colleges in Italy, Brazil and the United States. It was Pope Leo who also advised Mother Cabrini to found institutes for Italian emigrants to South America. Pope Pius X was also interested, to a very considerable degree, in the spiritual welfare of emigrants. In 1905 he approved of the Society of St. Anthony of Padua, which devoted itself to attending to the emigrant during his journey. He also formed Diocesan Councils to deal with emigration from Italy and set up a special Emigration Office in the Sacred Consistorial Congregation. Lastly, he founded a college at Rome to prepare priests to cater for the spiritual needs of Italian emigrants. This work was continued and extended by Benedict XV, who occupied himself particularly with the needs of Mexican emigrants to the United States and of Greek refugees from Albania.

Against the background of this tradition it is not surprising that Pope Pius XII should busy himself with problems of migration. The question of migration has never loomed larger than it has during his time. And, from the very first years of his pontificate, he has continued to turn his attention to the matter. In 1948 he founded a Lithuanian College in Rome and, during the same year, launched in Madrid an important system of cooperation between Spain and Latin America in the matter of supplying priests to the latter's understaffed dioceses.

It quickly became clear, however, that a more comprehensive program was necessary. It was necessary, as it were, to draw up a Catholic migration policy. This involved working out an approach to many problems: 1) A Catholic attitude toward migration in general, i.e., the drawing up of a charter of rights and duties in relation to migration and the fixing of limits in regard to State action in this matter; also the laying down of criteria by which the success or failure of migration might be judged from the Catholic viewpoint; 2) a program for the preparation and information of migrants; 3) a system of reception, placement, integration and, in some instances, even transport of migrants; 4) the organization of Catholic migration activities at both national and international levels; 5) the financing of international migration and of the agencies catering for migrants. All these problems have been tackled in recent years.

Both by word and deed the Church has sought to arouse the conscience of Catholics and of the nations of the world to a sense of responsibility in dealing with the problems which migration creates. In 1951, at the special request of the Pope, the International Catholic Migration Commission was formed. With headquarters at Geneva, it serves as an agency for the coordination, information and representation of the Catholic effort to meet

migration problems. Its two Congresses, held at Barcelona and Breda, have contributed much towards the drawing up of a Catholic Migration Policy.

The Holy See itself has also been active and has issued a number of important statements on principles in recent years. In August, 1952 it issued *Exsul Familia,* an Apostolic Constitution on the spiritual care of emigrants. This has been followed up by many addresses, frequently by the Pope himself, in which questions raised by emigration have been dealt with. The interest of the Church is well summed up in an address to an International Congress on Migration, held at Naples in October, 1951:

> We feel called upon to tell you that the Catholic Church feels itself obliged to take the greatest interest in the work of migration. This involves finding a remedy for pressing needs—the lack of space and lack of the means of existence because a fatherland of former years is no longer able to nourish her children and over-population compels them to emigrate; the misery of those fleeing or driven from their homelands, of millions compelled to renounce their native land and to journey afar to search for and find for themselves another. The Church feels all the more their distress since it is, in very large measure, her own children that are affected by this situation. We are pleased that your assemblage has contributed to render world opinion conscious of the gravity of this task. And we are doubly pleased by the fact that the spiritual and moral values which must be preserved, protected and developed in emigration and immigration have found a notable place in your Congress—the dignity and the rights of the human person and of the family, so that the latter may remain united, that it may be able to establish a new home and find there the necessities for a life of contentment and one pleasing to God.

From Papal addresses it is possible to derive a body of principles which represent what might be called the Catholic approach to migration problems. It can scarcely be said that a complete policy has as yet been formulated. The subject is a new and developing one, the principles being fashioned as concrete problems arise. Nevertheless, it will be profitable for us to survey the whole Catholic approach to emigration and the principles by which practical efforts should be guided.

General Policy

The Catholic attitude to migration was well summed up in a short paper to the International Catholic Migration Congress at Breda (1954) by Monsignor Rodhain of the French *Secours Catholique.* The first thing, says Monsignor Rodhain, which must be remembered, is that the earth was given by God to all men to enable them to lead a life that will lead to Him. Therefore for any group to arbitrarily close the frontiers of its territories to others is unequivocally inhuman and unjust.

Secondly, it must be remembered that the countries of the world consist of organized communities and

nations. In the measure in which this is true, a migrant has no right to impose himself on a country without accepting its just laws and striving to integrate himself into the community which he finds there. These are considerations which flow clearly and immediately from the twin orders of charity and justice. In addition, there are the orders of providence and of redemption. Taking a short view of things one could regard the phenomenon of migration as merely the consequence of economic, political and social disorders. But there is an important sense in which these factors themselves are subordinate to a higher purpose—"Increase and multiply and fill the earth" (Gen. 1: 28). And who will say that migration has no significance from the point of view of the order of redemption and the growth and vigor of the Mystical Body of Christ?

The standards by which migration may be adjudged successful from the Catholic viewpoint are threefold. First of all, the preservation of religious integrity. It was with this that *Exsul Familia* was especially concerned. It involves the special preparation of the migrant before leaving his country of origin, so that the new pattern of life in the country to which he is going may not prove injurious if not fatal to his religious practice. It is important to realize the tremendous psychological effects of being uprooted from one's native *milieu* and of finding oneself cast adrift in new surroundings. The terrible anonymity of industrial city life, for example, can be a chilling experience for a migrant from a country village. He needs considerable help if his religious integrity is to be preserved.

Secondly, the integrity of the family must be safeguarded. There are special dangers attendant on the migration system under which the breadwinner goes abroad and is separated from wife and family for indefinite periods. It must be the constant object of Catholic migration activities to seek to bring about the reunion of such families.

Thirdly, there is the preservation of cultural integrity. Migration studies have conclusively proved that human dignity loses very considerably by the feeling of losing cultural traditions. Language, culture and traditions are part of a man's personality and he should not be required to strip himself of them, at least immediately, when he migrates from his mother country to another. It is true that the ideal is that he should integrate himself into his new *milieu* eventually, but the process should be gradual and discriminating and of such a nature as will allow, in so far as is possible, the co-existence of varied cultural patterns.

At the concrete level the Catholic attitude may be expressed as follows: As regards emigration: 1) No country has the right to place obstacles to those of its citizens who, for serious reasons, may wish to leave it and live elsewhere; 2) If emigration is a necessity for large numbers of its citizens, a country

should help them to emigrate and to settle down in their new home.

As regards immigration: 1) Underdeveloped countries should open their doors to all serious applications on the part of immigrants; 2) They should also help them to settle down after their arrival.

It is the Church's policy to try to bring about more human legal arrangements in regard to migration, especially immigration, to draw the attention of Catholics, especially in the immigration countries, to their duties in the matter of receiving and aiding immigrants, to call the immigrants' attention to their duty of striving to integrate themselves into their new country and to aid them in doing so and thus avoid becoming *déracinés*. Let us examine these principles in detail.

The State

The first principle which the State should respect is that people have a right not to have to emigrate. In virtue of this, its first duty is to do all in its power to create the economic conditions which will support them at home. Failing this its next duty is to endeavor to see that they are able to emigrate to some other country and settle down there. People have a right to emigrate if they wish, which right must always be respected. "The natural law itself, no less than devotion to humanity," said Pope Pius XII in a letter to Archbishop McNicholas, December 24, 1948, "urges that ways of migration be opened to these people." No matter how much the State in question may wish to see its population grow in numbers, it is not entitled to deny its citizens this right to emigrate. By indirect methods it may encourage them not to do so and, as we shall go on to see, it may even regulate their use of their right. But it cannot directly deprive them of the right to emigrate. On the contrary, if it is unable to support them itself, it should seek ways and means of securing that they can emigrate if they wish to do so.

The country of immigration should also respect the right to migrate. This is something which immigration laws have not always done, with the result that the Church has been forced to speak out on the question. "The creator of the universe," says Pope Pius XII, "made all good things primarily for the good of all. If then, in some locality, the land offers the possibility of supporting a large number of people, the sovereignty of the State, although it must be respected, cannot be exaggerated to the point that access to this land is, for inadequate or unjustified reasons, denied to needy and decent people from other nations, provided, of course, that the common good, considered very carefully, does not forbid this." This statement occurs in a letter to Archbishop McNicholas of the United States, where Catholic opinion for some time has been inclined to the view that the immigration laws of that country are too strict.

One of the most forceful statements of a country's duty to open

its frontiers to immigrants has been that of the Australian Hierarchy in 1953. It was issued at a time when the State appeared to be deciding that immigration into Australia should be limited with a view to the material prosperity of the country.

Between July, 1947 and September, 1952 Australia's population increased by 1,182,500 people. Of these up to 700,000 were migrants . . . For a country whose post-war record in the field of politics, economics and industrial relationships has witnessed too many failures, the absorption of up to 700,000 is a positive national achievement . . . Here then was a story of moral and material progress. By the middle of 1952 this story seemed to have come to an abrupt and disconcerting end: The development of unemployment in Australian industry revived the fear that migrants would compete for jobs with native born Australians . . . As a result of these events and pressures, the opinion even of sound elements of the population is today in a state of thorough confusion. It is in obvious and even desperate need of authoritative guidance on the moral issue involved in the migration question, and of clear and courageous thought on the economic and social considerations which surround it . . . Shall the migration program be continued and even accelerated despite the great obstacles and difficulties which it encounters? That is the great question of the present moment. Faith and reason do not leave the Catholic in any doubt that the answer is a firm and unwavering "Yes!". . . There is a natural right to immigration and emigration which may not normally be denied or modified by the acts of governments. Reasonable regulation of migration is legitimate; to use apparently reasonable regulations in fact as a means of denying the right is not legitimate . . .

Regulation of Migration

It must be noted that despite their vigorous statement that there is a natural right to migrate, the Australian Bishops say that "reasonable regulation of migration is legitimate." The Pope too, as we have seen, admits that immigration may be limited provided "the common good, considered very carefully," demands this. In other words, the use of the right to migrate can legitimately be regulated in view of the needs of the common good.

What exactly is meant by this? It is hard to see how religious or racial considerations could ever constitute sufficient reason for limiting immigration. And, in point of fact, the reasons which are usually given for this are mainly economic in character. These are the safeguarding of a high standard of living, the maintenance of a program of full employment and the protection of the existing level of labor efficiency.

It is important to realize that economists are divided on the question of the effect of immigration on these aspects of a country's economy. One school, which has considerable support in America, is of the opinion that unregulated immigration always tends to have adverse economic effects. On the other hand there are economists who stoutly maintain that immigration does not tend, of its nature, to have un-

favorable effects on the economy of the receiving country. This attitude has been adopted by the Australian Hierarchy. From the historical point of view there would seem to be much evidence to support it. In the U.S. there seems to be a constant correlation between immigration cycles and cycles of business prosperity. Again, there seems to be a negative relation between periods of heavy immigration and periods of unemployment. Lastly, it is ascertainable that *per capita* incomes have been highest in those States which had the highest percentage of new immigrants in their population. Despite this, however, it is possible to envisage a wave of immigration of such proportions as would severely strain the economy of a country. In such circumstances may immigration be legitimately restricted?

This is perhaps the moral aspect of the problem of migration on which the Church has had to speak most frequently since the last war. She has been particularly concerned with the morally unjustifiable character of some of the economic reasons which certain countries have been accepting as valid ones for restricting immigration. That the common good can sometimes demand such restriction has been Catholic teaching since the time of Vittoria. But "it is absolutely essential that any restriction placed upon immigration be demanded in each case by the common good properly understood and properly applied. Any restriction that does not comply with these conditions is arbitrary and, therefore, immoral."[1] In other words, the right of restriction "does not come from sovereignty as such, but from the inborn power that every State possesses to work for and protect the common good of its citizens . . . (Hence) the power that the State has to pass laws restricting immigration is by its nature limited. Besides, it may not be exercised in order to safeguard particular interests or assume the character of a discriminating measure. Therefore the State is not free to act according to its will or whim, but is bound to justify its policy of limitation."[2]

To what extent can purely economic considerations justify such a policy? In this matter the Pope has warned that there is both a true and a false common good. A common good that centers on an economic program rather than the good of the human person is essentially false and misleading. It would seem, therefore, that any restriction of immigration which is aimed solely at maintaining a high standard of living, is unjustifiable because it subordinates man's personal good to an economic system. Hence when a particular country has a standard of living that is

[1] Cf. A. Perotti, *Economic Motives Limiting the Right of Immigration: Their Moral Justification.* Paper read at the Breda Congress, 1954.

[2] Perotti, *loc. cit.*

disproportionately high in comparison with that of other overpopulated countries, it may not appeal to the needs of the common good to restrict immigration. The disequilibrium which would ensue from such a policy would be detrimental to the common good of humanity.

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The Test of a System

The worth of any educational system can most effectively be measured by an appraisal of its product—the educated man, that is by an evaluation of his reactions in various situations encountered throughout his life. To be sure, this appraisal must be based on the end which the educational system has established. The Catholic philosophy of education sees the true purpose of man and educates him with remarkable unity and completeness, equipping him for life here and hereafter. Society, both pagan and Christian, knows for what Catholic education stands and has the right to expect the product of a Catholic education to be the supernaturally good man who lives the good life.—*Sister M. Xavier, O.S.U., in the* CATHOLIC EDUCATIONAL REVIEW, *March,* 1957.

Hour of the Lay Missionary

Many of the works done by missionary priest and religious could be done by lay missionaries. For example, a group of young Belgian workers went out to Africa to build a seminary and they remained to build a school. Numbers of doctors, nurses, teachers, social workers, and skilled workers have been going to the missions from Europe for years. There are some American lay missionaries. But many more could be used. This is a wonderful hour for the spread of the faith in many parts of the world. It is the hour, too, for the lay missionary—it is *your* hour.—*Edward L. Murphy, S.J., in* JESUIT MISSIONS, *April,* 1957.

Behind a restored Iron Curtain an extreme form of Stalinism is being recreated by terror. The outcome will be of fateful consequence to Hungary, communism and the world.

Darkness Over Hungary*

JOHN MACCORMAC
Correspondent, New York TIMES

THERE is a bitter Budapest joke about the defeat of the Hungarian revolt: "Except for 9,000,000 counter-revolutionary landlords, factory owners, bankers, counts and cardinals, the Hungarian workers and peasants remained loyal to the people's democratic regime, and all six of them formed the Kadar Government."

Under that Government, Hungary has become the laboratory for an even more important experiment than the hopeless attempt of 9,000,000 people to defeat the armed might of a nation of 200,000,000. The experiment is Russia's effort to re-create Stalinist communism in a country that had overwhelmingly rejected it. It must be done by terror because in all Hungary the Kadar regime can count on no more than 300,000 willing supporters.

The experiment will have fateful results for Russia, the Communist camp and the whole world. For Soviet satraps have recently admitted that some of the same discontent which led Hungarian students to revolt has raised its uneasy head in Russian universities. Youth is astir, but the Russians have not yet used Stalinist methods to slap it down. Despite recent backtracking by Khrushchev, the Great Debunker, Stalinism still hangs in the balance in Russia herself. But it is being tried in an extreme form in Hungary. Success or failure there cannot help but determine policy in Russia.

Thus history continues to cast

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Hungary for a great if tragic role. Having withstood the dangers of the day, she must now endure the terrors and tortures of the night.

Inside a restored Iron Curtain, the Stalinists have transformed Hungary into a giant prison. The jailers, as they were during the earliest Stalinist era under Matyas Rakosi, former party boss and Premier, are the A. V. H., the Hungarian secret police.

Before the revolt, there were 30,000 regular members of the A. V. H., as well as an unknown number of spies. Since only a few hundred of them fled or were lynched during the revolution, the Kadar Government found the terror apparatus virtually intact. Higher A. V. H. officers are generally of high intelligence. Many are dedicated Communists. The rank and file are often semi-morons who also served the Horthy regime, the Gestapo during the German occupation and the Nazi puppet government of Ferenc Szalasi.

A Budapest newspaper man discovered in A. V. H. offices in Deak Ferenc Square a file containing the names of over 20,000 of its operatives. Some were in the highest levels of government. Some were prostitutes. Some were poets. They were divided into "controls," agents, spies and informers. The "controls" supplied the connection between the other snoopers and the A. V. H. Some were restaurant or nightclub owners. The "agents" were given special missions. Many were engineers who were sent with false papers into factories to watch the workers. The chief task of the "spies" was to shadow foreign visitors. The "informers" collected information where they found it. Most controls, agents, spies and informers operated under cover names.

Civilians who made themselves suspect or broke some of the multitudinous regulations of the police state were often forced into service by the A. V. H. It did not hesitate to threaten to arrest not only the person concerned but his whole family. The A. V. H. had its agents in every hotel, restaurant and nightclub. Every "hostess" or bar girl had to report the indiscretions of foreigners. All spies were paid whether they wished it or not and were forced to sign receipts with their right names, thus delivering themselves over for good to the A. V. H.

For sheer brutality, the A. V. H. was a match for Stalin's M. V. D. Dr. Gyoergy Tibor Kaposy, a Budapest lawyer, testified that in ten months in 1951 the murderous living conditions in the A. V. H. "extermination prison" at Recsk took a death toll of 2,700 out of 4,000 inmates. It is said that over the door at Recsk was the legend: "Abandon hope, all ye that enter here." But to break a man in soul and body it was not necessary to take him farther than 60 Stalin Ut, the former main headquarters of the A. V. H., where Major Piroshka, a notorious Russian woman sadist, worked her perverted will on male unfortunates.

The Kadar Government announced in its early days that

A. V. H. crimes would be investigated. But since then the A. V. H. itself has been the investigator and judge of its own actions. No member of the A. V. H. has been punished. But freedom fighters have been hanged for "crimes" against the A. V. H. during the revolution. Not even Mihaly and Vladimir Farkas, who superintended the tearing out of Janos Kadar's nails while he was in an A. V. H. prison, during the Rakosi regime, are now to be tried.

The leader of the reconstituted secret police is Colonel Matyas. But he is said to possess less influence than General Istvan Dekany who married Rakosi's adopted daughter and who now sits in Soviet headquarters in Budapest as an adviser to the Soviet security forces in Hungary. Laszlo Piros, who succeeded the notorious Peter Gabor as police chief, is in Moscow. The Russian M. V. D., of course, is the supreme authority in Hungary. It watches the A. V. H., which watches the Hungarians, from Kadar down. In the first days after the uprising the M. V. D. itself conducted interrogations of prisoners in the prison in Foeutca, in Buda, while A. V. H. men acted only as interpreters. Some prisoners, as for instance the journalist Miklos Gimes, are still in Russian hands. Some who had been interrogated and released told me the Russians were more discerning than their A. V. H. helpers, whom the Russians treated, incidentally, like dogs.

The pseudo-legal justification for the A. V. H. terror has been a pronouncement that the whole revolt was a counter-revolution, the capital crime of communism. This was such a bare-faced lie that the West dismissed it as a cliché intended to explain away the ideological nightmare of a Communist revolt against communism. But it is now seen to be more than that. Rakosi once declared that "every kulak is guilty of something." And now, in effect, every Hungarian is a kulak.

To make sure they will be so judged, the Government's press organs attacked the judges for being too lenient and thirty were dismissed. Matild Toth, a woman judge, expressed regret that before the uprising, if the same crime was committed by a worker and a bourgeois, "I had to sentence the bourgeois more severely." Today, it is not the bourgeoisie who are getting the severe sentences, because the bourgeoisie did not fight. It is the workers, students and intellectuals, who did.

The Government has created summary courts whose normal sentence is death. Strikes are punishable by hanging—the Hungarian way, which is by slow strangulation. Already scores of freedom fighters have been hanged. Many of them were teenagers and one was a 20-year-old girl.

Prisoners released during the revolt have been ordered to report to the office of the Public Prosecutor: "Ex-prisoners who have manifested attitudes showing themselves capable of adapting themselves to our society

—for instance, taking part in production work—may hope that their sentences will be interrupted or suspended." The Government's chief organ, the *Nep Szabadsag*, announced that, although all who supported the revolt are counter-revolutionary, still it would be possible for them to redeem themselves "by the work they accomplish, the attitude they take, and their endeavors to isolate the counter-revolutionaries and consolidate conditions." In other words, "Support our program and denounce your fellow fighters."

Having deprived the people of their legal rights, the Government next muzzled them. The autonomy of factories with workers' councils has been dropped and centralism restored. The organizations of authors and journalists have been dissolved, and Government commissars placed in control of their members. The "Petoefi Circle," the Communist youth organization whose debates last summer revealed how critical Communists had grown of communism, has been replaced by the "Tancsics Circle," staffed with "old warriors of the workers' movement"—in other words, reliable Stalinists. The MEFESZ organization of university youth, formed a week before the revolt, has been taken over by Government appointees. The original staffs of the *Nep Szabadsag*, the *Nep Akarat*, or trade union newspaper, and the *Esti Hirlap*, the "independent" evening paper, have been fired or have fled.

Control of press and radio is in the hands of a new Government information office headed by Istvan Szirmai. Szirmai, a pre-war friend of Kadar's, was for a time head of the Government pawnbroking institute. Peter Rubin, former chief of the press section of the Hungarian Foreign Office, was dismissed because he did not join the new Communist party. He has been replaced by Laszlo Gyaros, who lost a hand in the Spanish Civil War and was a captain in the Red Army when it occupied Hungary.

The Budapest radio is headed by a reliable woman Stalinist named Valerie Benke. She has dismissed its best known contributors and replaced them with Stalinist hacks and security officers. News editor of the radio is a colonel, and the new deputy editor of the official news agency is a former secret police official. Hungary will be well muzzled.

Behind this reconstruction of Hungarian Stalinism are, of course, the Russians themselves. They are not satisfied only to control the A. V. H. There are Russian advisers in Parliament. The Hungarian Army has been disbanded but every large militia unit has Soviet supervisors. All military airplanes and heavy weapons are directly under their control. Andropov, the Russian Ambassador, who is intimately connected with the Kremlin Stalinists, is the most powerful man in Hungary.

The nominal ruler, Janos Kadar, is little more than a Soviet mouthpiece. Though he is probably the most hated man in Hungary today,

none who know him well hold him to be a villain. A former Communist told me: "Kadar is a broken man. He is also an obsessed Marxist who believes people can be made happy by force."

Kadar was a Gestapo prisoner during the war years and a prisoner of the Communists from 1951 to 1954. At a stormy meeting of the Communist central committee in 1954, Rakosi said Kadar's imprisonment had been due to the machinations of Peter Gabor. But, he said, this did not alter the fact that while a Gestapo prisoner Kadar had "sung," which is just as grave a crime for a Communist as for a gangster. As Minister of the Interior in 1949, Kadar had assisted in the "preparation" of his predecessor, Laszlo Rajk, for his trial on the charge of Titoism.

Last May, in the middle of a party struggle which found Kadar arrayed against the Rakosi forces, he was invited to dinner at the home of Istvan Kovacs, a Rakosi supporter. Suddenly, from a secret spot, a tape-recorder started to play back a prison cell conversation involving Kadar, Rajk and Mihaly Farkas. Kadar was heard to tell Rajk in icy tones that "the fate of your wife and child depends upon your attitude," and Rajk was heard to answer, "I will do anything if my wife and child remain free and safe." Rajk confessed but his wife was sent to a concentration camp for five years despite her husband's attempt to save her.

Kadar crumpled up when he heard this reminder and it is said that the memory still bedevils him. Tortured more effectively by his own conscience than by his enemies, he has nothing to hold to but his Communist faith. He does and says what Moscow tells him.

The Communist who said on Nov. 1 that "the glorious upheaval of our people has torn the Rakosi regime from their necks" and told members of the new Hungarian Communist party that "the leaders and preparers of this revolution arose from your ranks," declared less than three months later that "the October events were a counter-revolution from the very beginning" and that "the accusation that Communists are Stalinists and Rakosites is today only a worn-out phrase."

Having pledged himself as late as Nov. 26 to carry out "the solemn promise the Government gave on Nov. 4 that no worker will be called to account for his participation in the mass movement which began Oct. 23," Kadar has already had scores of workers executed for participation in the revolt. The ex-steelworker who in October wept at the thought of Russian tanks being called in against Hungarian workers, and said that if necessary he would "fight them with my bare fists," declared on Feb. 2 that the Russian forces "are not foreign troops but soldiers of a fraternal Socialist country, sons and daughters of the October revolution, our brothers and supporters."

Rakosi, of course, also climbed to power in Hungary on a staircase of

broken promises. But he allowed three years, between 1946 and 1949, for the process. Thus there was time for each promise to be forgotten before he broke it—in other words, time for what Orwell called "unthinking." Kadar has so shortened the procedure that not even the most willing have had time to deceive themselves. The Stalinists, nearly all of whom are back in power except Rakosi and his successor, Ernoe Geroe, are apparently in too great a hurry. A lie takes time but they have time only for terror.

Never before anywhere has an attempt been made to install communism in so extreme a form in so short a time. Will the experiment succeed? Deserted by the West, which had encouraged them to revolt, and delivered over to a regime which has in its armory the weapons of terror, torture, starvation and lies, the Hungarians must seem to be a helpless people. And yet I believe the defeat of their torturers is a foregone conclusion.

If communism lost the ideological battle before, how can it win now? It had nearly twelve years to convince the Hungarian people. It appeared to them in every aspect, from Rakosi's extreme Stalinism to Imre Nagy's "consumer communism." At one time or another it tried every device it is employing now—suppression of the truth, implantation of the big lie, the golden dream, the torture chamber and the gallows. And yet it failed most signally with just that section of Hungarian youth which had lived all its years of reason under communism.

The Communists never expected to win Hungarian parents, but did think they had captured the children. That they failed is proved by a hundred and one jokes, of which the latest is that "under Kadar's newest regulation, children won't get their milk ration unless they first surrender their arms." The present generation of revolutionaries is not likely to be reconverted. The *Nep Szabadsag* undoubtedly reflected the regime's despair when it recently proposed that children should be brought up apart from their parents in "child villages," where they could be taught "Socialist patriotism and discipline."

But who is going to teach them? A teacher recently complained in the Budapest newspaper *Hungarian Youth* that she is the only Communist in her school and is made to feel like a foreigner there. No one will play with "Peter," her best pupil, because he did not enroll for religious instruction. An outraged party member complained to her that his child had asked him if he was a Communist and, when told this was so, had commented, "Then you are a scoundrel."

The Stalinist communism which Russia is trying to recreate by force in Hungary is the form most galling to a proud people since it is associated in their minds with foreign aggression and local treason. National communism, on the other hand, can command patriotic support in Poland or Yugoslavia be-

cause it offers self-preservation in the form of defiance of Russia. Gomulka, in Poland, forced national communism on a reluctant Kremlin, whereas Kadar has to force Stalinism on a rebellious Hungary.

Kadar recently denounced national communism as "the twin brother of that national socialism invented by the imperialists in 1930 to cheat the people." On the other hand, the Polish paper *Po Prostu* wrote that "Hungary has demonstrated that Stalinism is the grave of communism."

Kadar is deepening the grave.

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Sex Instruction

Since parents have the primary right and bounden duty to educate their children, they have the serious obligation of seeing that their children receive the necessary sex-instruction and education. It is their God-given duty to prepare themselves for this. The requirements are not difficult: correct vocabulary, a sensible attitude, an understanding of the principles and of children. In actual instruction, the father is the "natural" one for the boys; the mother, for the girls. A practical norm, however, is: Whichever parent is asked, should answer. Children *must* have a proper outlook on sex—a sane realization that it is but one fiber in total human personality, and its place is not to be over-exaggerated; the sexual actions are sacred to the married state—and no one is so well implemented for this task as the parents. A do-nothing attitude is disastrous.—*Father John, C.M.F. in the* Voice of St. Jude, *January,* 1957.

Faced with a problem which is also a peril you must understand it. Until you do, you cannot approach its solution and if, misunderstanding it, you attempt a solution, you court disaster.

The Peril of Palestine*

HILAIRE BELLOC

AMONG the immediate problems crowding now upon this country, problems each of which is also a peril, perhaps the first is Palestine. At any rate both as a problem and as a peril, it comes very high on the list.

When you are faced with a problem which is also a peril your business is to understand it. Until you understand it you cannot approach its solution at all, and if misunderstanding it you attempt its solution you are quite certain of disaster.

What people have most to beware of in anxieties of this kind is advocacy. You do not understand the problem by hearing both sides (as though there were only two sides to anything!) and then giving way to each and trying to be impartial in your judgment. That is the attitude proper to a judge, who is personally indifferent to the issue and who is paid to listen to arguments put forward by hired pleaders and to judge the value of conflicting evidence.

A political problem is never of that kind. The judge is the most interested party in the case and it is his essential duty to safeguard his own interests first of all, and almost exclusively.

*This article was originally published in *G.K.'s Weekly*, June 25, 1936. It is here reprinted from the March 15, 1957 issue of the *Catholic Times* (12 Crane Court, Fleet St., London, E.C. 4, England) because, as the *Times* pointed out, "the Arab-Jewish problem has developed just as the late Hilaire Belloc foresaw it would and the five points he insists upon are as true today as they were 20 years ago" when Britain was the mandatory power in Palestine.

England, faced with the problem and peril of the Palestinian adventure, can only properly be served by those who are considering the good of England. The rival claims of disputants concern an administrator of justice but the conditions under which England is thus concerned were created by England. They are not part of the nature of things as is the relation of a subject to the Courts of Justice in his own country.

Add to this that the dispute in Palestine is perfectly simple, we all know what the issue is and we all know the relevant facts on which there is no doubt, for the table of these is simple also. Mere advocacy in such a situation leads to the ruin of judgment.

Here are the facts which all can possess and on which we have to act.

First of all, Palestine is not a country, it is an arbitrary division set up by the English and the French in the midst of Syria; there is no natural frontier between Palestine and the rest of Syria.

I use the words "natural frontier" here not to mean a geographical feature such as a river or mountain range but to mean rather a line demarcating different political conditions. There is no such line separating the people of Palestine from the people of trans-Jordania or the people of the Lebanon coast or the people of the Damascene region.

It is a part of Syria and like all Syria a country predominantly Mohammedan with a large Christian minority. Anything that happens in Palestine in so far as it affects the Mohammedans or the native Christians there happens not in Palestine but in Syria, it affects not Palestine but Syria.

The second fact is that through the Balfour declaration this country pledged itself to some undetermined measure of forcible Jewish colonization in Palestine, forcible for reasons that will be seen in a moment: undetermined because the operative words of the operative document were carefully chosen so as to be capable of almost any interpretation.

The Jews were to have a "National Home" in Palestine, which might mean anything from a little district set apart for them, where they should be carefully protected by the British power, to the creation of a completely Jewish country and nation extended from the sea to the Jordan and beyond, and from Hebron to the routes of Hermon.

The third fact is one equally certain and one that ought to be equally obvious. It is also the one which is of vital importance to the whole matter and will perhaps largely determine the future of Great Britain in the Near East—possibly even further afield. It is this, that the Jewish colonists and at least a very large body of the Jewish community throughout the world regard the possession of Palestine by their race, not only as something which they desire but as something to which they have a right.

This does not mean that all Jews

are asking for the whole of Palestine. It does mean the Jewish national feeling envisages the increasing colonization of Palestine until the country shall be as Jewish as possible.

The fourth fact being the one upon which everything turns, including our own fortunes here in England is, of course, the one which we never get told in its right proportion and of which most people are hardly aware. It is that the native population of Palestine regards the Jewish colonization as a) an alien invasion, b) an alien invasion that could never have taken place save by force, the force not of the Jews but of this country, c) *the invasion of aliens who are not only hated beyond all other aliens but thoroughly despised.*

It is this last point which is the least emphasized and is the most important. It is quite indifferent to our policy whether this sentiment be justified or no. Anyone who has been in Palestine will testify that the Jew despises the Arab quite as much as the Arab despises the Jew. Each sentiment may be rational or irrational, but its justice or folly do not affect the issue.

There is no question of soothing down these feelings or of compromise between them. The hatred and contempt felt for the Jew in the country, where he is established in greater and greater numbers by the strength of Great Britain, is *there* just as the color feeling in the Southern States of America is *there* or as the hatred of Catholicism by the Orangeman is *there.*

You must deal with it as you deal with a natural force. That is equally true of the passionate Jewish desire to increase continually the already very strong hold which the Jewish nation has upon this newly acquired colony of theirs in what they regard as ancestral territory but what those whom they are supplanting regard as their own. It is equally true of the passionate native desire to regain or retain their country.

The fifth fact is that the new experiment is founded upon money power. The Jews boast with complete truth that they pay for the land they occupy and develop it wonderfully. It is something the very reverse of a conquest or of eviction. They not only pay for the land they occupy but they commonly pay very much more than its value. That is the crux of the whole affair.

The land is freely sold by the original inhabitants—it is sold at a high profit. They gain immediately by the sale. What, then, is their complaint? Their complaint is that this attack through the individual undermines the community. When the process of buying up the land is completed the native will be a wage slave and the Jew will be his master.

Now the idea of being subservient to a Jewish master is utterly intolerable to the Syrian and will always remain intolerable.

These are the five facts and on

the right handling of them all the future depends. There are a score of policies compatible with the recognition of these truths. We might arrive at a point where the burden of the peril was so great that we should be compelled to drop it: we might arm the Jew against the native population, in which case with all the science of the world at his disposal and much of the organized money power, with a large active population, in which the proportion of youth is very high, he might conquer the country—with the prospect of later war between Palestine and all Islam.

We might call a halt to the process of colonization, set limits and attempt to perpetrate those limits. We might even (though I doubt whether anyone on the spot would welcome such a policy) go on as we are, meeting the insurrection of the original inhabitants by blind repression, in spite of the vast sea of Mohammedanism for hundreds of miles all around, every man in which will, if he can, kill the policy and those responsible for it.

We might adopt any one of these policies or any one of a dozen more. What we cannot afford to do is to ignore the five facts.

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A New Emphasis Needed

A moral theology more closely linked to the life of the Church and open to all her dimensions would be desirable. The former ethics shows itself too individualistic, preoccupied with one's own personal salvation. It needs to expand to the limits of the entire Christian community, to the limits even of the universe which a Church called catholic claims to encompass. Along the same line theology should busy itself more where it has neglected to do so, with Christian layfolk and their preoccupations, their daily solicitudes. Questions on marriage are particularly in order at the present moment and it matters much if Christians are shown how to infuse into their whole life a significance and a value distinctly Christian.—*Servais Pinckaers, O.P. in* Cross Currents, *Winter,* 1957.

The Eucharist is the true gathering place of God's people. Here the Church as Church becomes visible, a community most intimately bound together by Holy Communion.

The Liturgy in the Parish*

Josef A. Jungmann, S.J.

THAT the liturgy, and more especially the Sunday Mass, constitutes an important element in the round of parish work is beyond doubt, and no one questions the fact. But it is another matter to inquire what precise role the liturgy ought to play in parish life: whether it is only one task among others, whether it looms large like a solitary mountain summit, or whether perhaps it is meant to be the unifying center of all parish activity.

Parish work today is highly complex. The different age groups, the individual states of life, the sick, the poor, all demand specialized attention, the lapsed and indifferent as well as the non-Catholics within the parish boundaries must not be forgotten, and from afar the voice of the missions demands a hearing. Thus the Sunday divine service appears to be no more than a small part of an overloaded program.

Task of the Church

Such a view of things seems not only to be held by some, but would seem also to be theologically beyond reproach. For when the question is asked about the purpose and task of the Church, our catechisms have unanimously been ready with the answer: the Church was founded in order to lead men to eternal happiness. That obviously means: the work of Church, priest and parish must be totally directed to

*Reprinted from *Worship*, The Liturgical Press, Collegeville, Minn., January, 1957.

conduct men to their eternal goal—by whatever paths bring us closer to that goal. And this of course is achieved if children are baptized and adults are kept on the right path, if the wavering are strengthened and the straying are sought out, if the fortifying grace of the sacraments is unlocked to all, if, in short, God's commandments are proclaimed to and obeyed by the people; and assisting at Mass on Sundays and holy days is one of those commandments that must be fulfilled.

The pastor of souls who is guided by this train of thought will put forth every effort in the care of his flock. He strives to become all things to all men, and the desire to save souls often leads him to attempt almost the impossible. The word of God is announced in season and out, he is tireless in the confessional, tireless in his devotion to the sick, and the growing number of holy Communions is the greatest joy of his priestly heart. It would seem that no more noble concept or more perfect fulfilment of the priestly ideal is possible.

And yet a criticism must be made. In such a case attention is focused almost entirely on the individual and on individuals. The parish, the community of the Church is only an outer frame, not much more than a geographical boundary within which pastoral work is accomplished—just as a community hall or auditorium constitute the framework for specific pastoral tasks. Such an exercise of pastoral care never really brings the faithful here on earth together into a community. Each one goes his own way through the multiple shadows of earthly existence—until time is converted for him into eternity. It is, one might say, only in the after-life, when this world's boundary has been crossed, that God's chosen ones find mutual fellowship in God's eternal praise.

No injustice is done to the centuries in which the understanding of the Church as the Mystical Body was largely obscured, if we say that the outlook described above influenced their concept and exercise of pastoral care. They were the centuries in which the idea of a happy death stood in the foreground of the spiritual life and of pastoral work. To prepare the faithful for their hour of death, that seemed to constitute the sole pastoral task. The thought of death should accompany them through life, and the possibility of a sudden and unprepared death should preserve them from sin. The dance of death, the figure of the grim reaper who wrests the king from his throne and the farmer from his plow, the child from the embrace of its mother and the bride from the bridegroom, was for a long time a favorite theme of pictorial art. And among the various confraternities which began to flourish from the end of the middle ages, the Confraternity of a Happy Death was for centuries especially encouraged and exercised the greatest attraction for the faithful.

It would be foolish to doubt that

in this fashion immeasurable good was accomplished, and that, in fact, under the circumstances something better was often not possible. And it would be equally foolish to think that "*Memento mori*" is superfluous in any age. Nevertheless, placing these ideas unduly in the foreground will result in overlooking an important task of pastoral care—a task which however can be recognized as such only through a stronger awareness that in the work of salvation the Church comes first and then only the individual; first comes the visible community of the redeemed here on earth, and only then and in it the individual Christian. For the latter is reborn from the maternal womb of the Church and thereby becomes a member of the household of God and a citizen of heaven, and as a living stone is built into the spiritual edifice and into the priestly people of God which is called to "offer spiritual sacrifices acceptable to God through Jesus Christ" (I Pet. 2:5).

A Social Organism

Christ the Lord certainly intended His Church here on earth to be a social organism. A number of parables clearly indicate as much. Though the kingdom of God can reach fulfilment only at the end of time, it must begin in time here on earth. Here the true Vine must spread out its branches and course through them with its own life; here the mustard seed must grow into a tree; here the leaven must penetrate and transform the mass. And here on earth too already God must be worshiped by His true adorers who worship Him in spirit and in truth. Nor should this adoration be offered merely by the individual who from his little chamber prays to the Father in heaven; for this very purpose too the common Table was instituted at which God's family should assemble in order to continue through all ages that giving of thanks which the Lord Himself began at the Last Supper.

The Eucharist is for all time the true gathering place of God's people. Here the Church as Church becomes visible. "Thy people," "Thy holy people," "Thy family," "Thy Church"—so the Church calls herself in the prayers of the Mass. This Church therefore is not a vague, ideal Church existing above and remote from earthly realities; she is in the first place the community of the faithful who are here and now assembled, but embedded of course in the universal Church which, under her lawful shepherds, is extended over the whole earth. And this community is most intimately bound together by holy Communion, when all approach the same Table and eat of the same Bread which is the body of the Lord.

A Russian Orthodox theologian, Nicolas Afanasiev, some time ago stressed this community-building aspect of the Eucharist to such an extent that he simply identified Eucharist and Church: "Where there is the Eucharist, there is the Church, and vice versa." He thereby arrived at the extreme conclusion that

the Church was completed only with the first eucharistic celebration of the faithful after Pentecost, and also that it is a departure from the original ideal and a distortion of the idea of Church if the flock subject to a given bishop no longer coincides with the one eucharistic congregation.

His thesis fails to recognize that besides the Eucharist as a community-forming force there exists also the hierarchical power of jurisdiction which by its very nature must have a greater extension than the eucharistic community, since the size of the latter according to its institution is meant to approximate more or less that of a group at a common meal. The piece of bread, the cup of wine, the dialogue of prayer, the eating of the sacred Food from the one Table—all these elements deriving from the institution of the Eucharist show that the Church is indeed realized in fullest degree in the eucharistic celebration, but always in a spatially limited manner. The parish, the assembled local community with its pastor, is therefore the immediate ideal framework in which the Eucharist is celebrated and in which the Church can be realized.

And inversely, the liturgical celebration on Sunday is the climax in which all parish life is summarized and restored to its ultimate significance. It is an encouraging sign of true religious renewal that this idea is again coming to life in our own day. In the new German catechism there occur the important sentences: "The eucharistic worship of God is the most sacred obligation of the Church . . . The faithful should take part in its celebration by praying and offering with the Church; by baptism they have been called and empowered to do so."

Power of Orders

Basically this says the same as what is stated, from another point of view, in St. Thomas' *Summa* (III, Suppl., 37, 2): viz., that the power of holy orders is intended either for the consecration of the Eucharist (as in the case of priestly ordination) or for the service of the Eucharist (as in the case of the orders that lead to the priesthood).

That the Christian people committed to the priestly pastoral care of the pastor celebrate the Sacrifice of the New Covenant together with him on Sundays and holy days in a worthy fashion and with joyous hearts, that they thereby re-direct their daily existence, their efforts and struggles in Christ to their ultimate source and thus lead creation home to its Creator—that is the crown and the greatest glory of all pastoral effort. Care for the individual and especially concern for the hour of death is not thereby rendered superfluous; but it becomes evident that even our earthly life should not be an uneasy game between sin and grace in which the individual wavers between good and evil, and between God's love and God's hatred, in the hope of being caught up at the last hour by God's mercy. Rather, as children of Holy Church

we are called to walk in the light, and as a priestly people, as Peter says, we are called to offer pleasing sacrifices to God through Christ: sacrifices that of course consist not merely of the Eucharist, but which in it do find their fullest expression.

It is significant for the program of parochial pastoral care, that St. Thomas in the text cited above summarizes the purpose of all other pastoral work to which the steps of holy orders lead in terms of *preparing* the faithful for the celebration of the Eucharist. That is a bold statement; and yet it has validity even for the highly complex pastoral work of a large city parish. It is obviously not meant in the sense in which, for instance, youth work in sometimes viewed: as if the priest should join in the games and organize recreation in order to win a greater number of young people for a general Communion. But it does mean that all instruction and preaching, all care for children and youth, all charity work, all pastoral work for the various states of life, all efforts towards Catholic formation and culture and all the means of publicity can have this "preparatory" character only if they succeed in leading the faithful to that outlook on life, to that attitude of faith, hope and love and that sentiment of gratitude to the revealing and redeeming God which like a mighty stream bursts forth from all hearts in the common celebration of the Sunday Eucharist and offers to the Father "all honor and glory."

Even the administration of the sacraments, and it especially, must fit into this plan. The Eucharist is not merely the most holy Sacrament insofar as its holiness surpasses that of all the other sacraments; it is also the end and the fulfilment of all sacramental life. The fact that in the listing of the sacraments we enumerate it in third place is because in this case we think of its reception, that is of holy Communion; and Communion, according to the ancient Christian practice, completes the Christian initiation which was begun by baptism and confirmation. Even as late as the high middle ages, Communion was given immediately after baptism to adults and infants both.

But if baptism and confirmation serve as the introduction, or the initial "consecration" into Christian life which finds its completion in the celebration of the Eucharist, the other sacraments too serve to "build up" the people of God, that is, to strengthen that foundation which was first laid by baptism and confirmation. The sacrament of penance, which is supplemented at life's end by extreme unction, restores the disturbed order, cleanses us from sin, and reunites us to that *plebs sancta* which is called to offer the Sacrifice. Holy orders continues those full powers which are necessary for the ruling of the Church and for the celebration of the Eucharist. The sacrament of matrimony sanctifies the root-source from which must issue ever new members for the Church and new adorers of the divine Majesty.

Goal of Pastoral Work

In the concrete community of the Church, which normally appears in the form of the parish, the liturgy does not therefore represent merely one set of tasks, however holy, among many others. The Sunday and holy day Eucharist constitutes nothing less than the goal and the ultimate meaning of all pastoral work here on earth. It is the prelude and the quiet overture to that worship of the heavenly hosts in which even from the distance of our earthly pilgrimage we are already allowed to take part. For in every Mass we are privileged to join "with the angels and archangels, with the thrones and dominations and with the entire heavenly host" in the supreme song of praise of the Thrice Holy One.

✤

Two Errors

There are two errors concerning mission action in the East. One error is to believe that the Eastern world can be Westernized through the influence of Christianity; the other error is to believe that Christianity cannot penetrate certain great religions. The first error is grounded on the false notion that we should Westernize the East instead of Christianizing it, and the other error forgets that nothing is impossible with God. The Church knows that all men are in one community and of one blood, both in their Divine origin and their Divine destiny. In the Council of the Vatican in 1870, the Church had to uphold the dignity of human reason; today she has to uphold the nobility and the unity of human nature. We must give souls to God, and not try to conquer them for the part of the world from which we came.—Mission, *March-April*, 1957.

Literature has its own scale of values which guarantee its moral integrity more surely than rash application of moral judgments. Morality, therefore, has no need to be defended against literature.

The Catholic and the Critic*

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THE Catholic literary critic has a particular problem. He knows that art and morals cannot actually, or at least ultimately, be separated in literature, even as they are never distinct entities as part of total living, and yet he is inclined to be intimidated by such long-standing cliches as "art for art's sake," the unsatisfactory dictum about art being "a-moral," which really explains very little, and the ready tendency to accuse the Catholic critic of confusing art with life in his censorship of books, drama, and the cinema.

Catholic Book Week seems an appropriate time to remind the sincere and intelligent Catholic book critic and reviewer that his position is not quite so paradoxical or complicated as he might at times think. Mature and wise literary evaluation is never easy but the Catholic critic should not feel that he is, in any true sense, forced by his Catholicity into the role of "outsider" in his efforts at objective appraisal of a book, a play, or a motion picture.

There is, actually, very little to be said, by way of clarifying the Catholic critic's position, that is either new or startling. Walter Kerr, in a very articulate and high-minded essay in *Commonweal*, April 7, 1950, and Irene Hendry, in her profound essay on "Joyce's Epiphanies"

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in *Sewanee Review*, Summer 1946, are among the competent critics who have succinctly reiterated the three cardinal esthetic principles of St. Thomas Aquinas, which, if rightly apprehended, should assure the Catholic critic that his position is esthetically sound and confident, even though the application of these principles is not always facile, as indeed it seldom is, in any serious esthetic consideration or debate.

Integrity in Art

St. Thomas has stated his requirements for beauty as three, integrity, proportion and clarity. Integrity means wholeness—that nothing is present in the work which ought not to be there, and that nothing essential is lacking. The Catholic critic's fear of art arises, it seems to me, mainly from this first requirement for beauty—integrity. When beauty demands that the wholeness of nature be imitated in the art product, then sin, which is found in nature, will reappear in art. When the pietist then forces his attitudes on the artist and urges him to portray men not as they are, but as they ought to be, he is asking the artist to alter the proportion, to omit something, to falsify the universe as it actually exists under the permitting will of God.

In such an instance, the esthetic norms are abandoned. And in their place are substituted the only norms with which the pietist or the pietist-artist is familiar—moral norms, which, though valid and ultimate in their own field of application, can, by unconsidered and indiscriminate application in the field of art, substitute, in place of truth, an ideal of untruth and do untold and unnecessary damage. Unnecessary damage, because the pietist, or the artist persuaded by the pietist, might have spared himself the trouble and the confusion if he had been content to deal with esthetic criteria, which, unaided, would take care of the matter.

Integrity, which is an esthetic standard, requires that the imitation, which is art, be honest. It requires that virtue be seen as a virtue and the vice as a vice. To imply that a sinful action is virtuous, in a play or in a novel, is to add to the action a quality which it does not possess. The literary work is immediately seen to be defective—as art and judged on artistic grounds. The requirement of integrity in art is not made for the purpose of protecting public morals but in order to protect the art. When the art work lacks integrity it will not be beautiful and hence will not achieve its own end.

The Norm in Practice

To give an example, the esthetic norm of integrity condemns such a cinema as "Baby Doll," not as a moral danger, but as a work of art. The *Saturday Review*, hardly the most "Catholic" of weeklies, concluded, in one of its two competent and thoughtful critical reviews of the movie, in its December 29 issue:

There is no concealing the fact that,

though technically "Baby Doll" is Elia Kazan's most skillful film to date, it is also one of the most unhealthy and amoral pictures ever made in this country. Williams' Southerners are presented frankly for what they are: simple, lustful, and crude. Neither the writer nor the director has assumed any moral position toward them . . . Though the motives (of the characters) are invariably mean, petty, or corrupt, there is no explicit condemnation. The script makes no effort to reward the good and punish the wicked . . .

Surely this is more explicit and effective criticism than a mere blanket and unedited condemnation of this tedious script and drama as "immoral."

I admit, naturally, that the uninitiate in esthetic norms may be unimpressed by condemnation on artistic standards alone; but I submit that all, initiate and uninitiate in esthetic norms, will be more impressed by the presentation, first, of the esthetic inadequacy of a particular "art product," followed by the always valid instruction that in matters disputed or doubtful, the norm of prudence, and specifically that of Catholic conscience and obedience to the wise and considered judgment of authority, takes precedence over any specifically artistic considerations.

To me the root of the difficulty in this entire matter is the tendency on the part of the Catholic critic to an implicit denial of literature as a self-sustaining province of study and of creative work. The immediate and indiscriminate application of the proper moral judgment as a norm to a literary work in the same terms that one might express disedification with a prominent and public sinner denies the distinction between the human volitional act and the artifact, the thing made (not the thing done), which is what the piece of literature is.

The artifact has its own scale of values which are esthetic values and which insure its moral integrity more surely than any unconsidered application of moral judgment to a thing that is of its essential nature *esthetic* and not moral. (I am not now, obviously I hope, referring to the "Baby Doll" movie, but to any truly artistic product.)

Esthetics and the Moral Law

The above comments (and I consider them no more than that in speaking so summarily on a literary critical consideration) may, in spite of my intention leave themselves open to the charge of implying that the law of esthetic integrity and the moral law are separate entities. Such is not the case, of course. Both laws express the harmony of the universe but in the different terminologies of the two "worlds," that of human volitional activity and that of the recreation of that activity, which is the artifact. The law of integrity finds expression in the faithfulness of the *re-creation* of a part of experience to the actual totality. The moral law expresses itself in the comprehensible language of moral application and directives to present (not re-created) human

activity. It is the maladroit or inappropriate application of the language of moral directives to the contextual situations in an art work that I take exception to.

Perhaps a concrete and, I hope, reasonably familiar application to more nearly academic material than a contemporary film may dismiss any possible charge of being liberal or even loose-lipped.

The well-intentioned but uninformed teacher who interprets a Shakespearean tragedy on strict moral principles is confusing the work with a medieval morality play. The result is that great tragedy like *Macbeth* then offers a very minor, as well as a completely distorted and spurious, spiritual value. Its hero is seen not as a noble character who commits a tragic mistake but, by identifying sin with sinner, as a personification of one or more of the deadly sins.

The teacher who moves in the opposite direction and, eschewing the intellectual aspect entirely, makes literature the material for arid rhetorical study, is hardly less in error. This desiccative specialization may be tolerated in a high-school English course. But, when it forms a large part of the equipment of the Catholic writer, it can only mean that we have bred a group of writers and critics untutored in the nature of literature. The effort to compensate by the earnestness of their Catholicity plus the studied artificiality of the smart but empty rhetorical phrase too often produces works of doubtful art and faulty criticism.

I am not implying that the writer ought to give up or ignore either his philosophy or moral truths. This he cannot do. Great literature proves that he need not. But, when we do not make the effort to understand and examine the esthetic nature and intent of a particular piece of literature, we lower our sights. We imply that Catholic morality and great literature can be two separate categories, even as we think all the while that we are defending morality against literature.

It may seem strange to quote James Russell Lowell in a Catholic Book Week *Supplement*. Lowell was a consistently wise and mature critic, however, particularly when he protested in a dozen passages, as outspokenly as Poe, against the heresy of the didactic in the deliberate teaching of morals through literature. He concluded by reminding us that in literature the moral is there, for, "representing life, literature teaches, like life, by indirection."

This quiet understatement by a competent and now somewhat unrecognized American critic might well serve as a key to the apparent dilemma in which the sincere Catholic critic often finds himself. He knows that art and morals are inseparable. In the act of criticism, however, he frequently handles them as separate categories or at least as distinct parts of the literary work under review or appraisal.

Like the chameleon that went insane trying to adjust to a Scotch plaid, many Catholics try to hold on to their religion and still live the easy amoral lives their neighbors live.

Conforming Catholics*

The Ave Maria

CONFORMITY is the devil's secret weapon against American Catholics. And it is his most potent weapon because it works so insidiously that the victims don't even know they are being attacked.

What is especially beguiling about conformity—which is the often unconscious acceptance and imitation of the values, attitudes and ideas of those around us—is its complexity. Father John Thomas, the Jesuit sociologist, who has written much about the matter, gives one example, the move of Catholics to the suburbs, which dramatically illustrates the problem.

Catholics, he explains, are largely an immigrant group. And like most immigrants, when they first arrived here they tended to seek out and live with other immigrants from their native lands. They felt at home among their own, among others who shared the same religion, the same economic status, the same customs.

But, inevitably, as time passed, the sons and daughters of these immigrants began the long climb up the traditional ladder of success in America. Now the grandchildren are making their mark in the world and along

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with their new economic and social status, has come a desire to leave the "old neighborhood" and, like most other Americans, to buy a home in the suburbs. This is where the problem arises.

For the first time, in many cases, these young Catholics in suburbia are now separated from the religious safeguards of their former life. The chances are that many—perhaps most—of their neighbors aren't Catholic. Many don't attend church regularly, and even those who do, often admit they believe in divorce and birth control.

At first these new Catholic suburbanites are a little shocked at the attitudes of their new-found neighbors. But as they discover that the man and woman next door seem to be pleasant people, devoted to their children and fun to talk to, the shock wears off.

The arrival of new babies is liable to make the Catholics the butt of neighborhood humor, and as financial pressure grows they begin to wonder if the sacrifices needed to send their children to parochial schools are really necessary.

Although they usually don't realize it, this is the time of their spiritual crisis. Vague doubts fill their minds: Is their faith really that important? Why shouldn't they be like their neighbors and put material things first? Why shouldn't they conform?

Like the chameleon that went insane trying to adjust to a Scotch plaid, many of these Catholics try to hold on to their religion and still live the easy, amoral lives their neighbors live. Sooner or later, one or the other must triumph, but, unfortunately, it is oh-so-easy to conform and not be regarded as "different."

The struggle going on now in the souls of many Catholics in the suburbs is only one example of the same inner battle which every Catholic must fight regardless of where he lives. The diabolical thing about it is that over a period of time we may easily begin to conform without being too aware of it.

The only way out is to step back occasionally and take a look at ourselves. To what extent have we begun to go along with the crowd? Are we making our neighborhood more Christian because of our example or have we just become more pagan? Do we dare to live up to our beliefs even when it means being different?

For the sake of our souls, we must take a stand on our principles and conform only to Christ and His Church in religious matters. We must choose between conformity and Catholicism.

The removal of pain and consciousness by means of drugs is licit provided no other means exist and the action does not prevent the carrying out of other moral and religious obligations.

The Morality of Pain Prevention*

Pope Pius XII

THE Ninth National Congress of the Italian Society of the Science of Anesthetics, held at Rome from October 15 to 17, 1956, submitted three questions to Us through the president of its organizing committee, Prof. Piero Mazzoni. These were questions which deal with the religious and moral implications of pain prevention in the light of the natural law and especially of Christian doctrine as contained in the Gospel and taught by the Church.

These questions, of undeniable interest, evoke intellectual and emotional reactions in men today. Among Christians especially, there is evidence of very diverse trends with regard to these matters. Some approve unreservedly of the practice of analgesia. Others are inclined to reject it outright as contradicting the ideal of Christian heroism. Still others, without the least sacrifice of that ideal, are ready to adopt a middle position. That is why We are being asked to voice Our thoughts on the three following points:

*An address to the members of a symposium on anesthesiology, Rome, February 24, 1957.

1. Is there a universal moral obligation to refuse analgesia and to accept physical pain in a spirit of faith?

2. Is it in accord with the spirit of the Gospel to bring about by means of drugs the loss of consciousness and of the use of a man's higher faculties?

3. Is it lawful for the dying or those in danger of death to make use of drugs if there exist medical reasons for their use? Can one use drugs even if the lessening of pain is probably accompanied by a shortening of life?

Nature, Origin and Development of Anesthesia

Modern surgical progress was marked in the last century by two decisive steps, the introduction of antisepsis by Lister—after Pasteur had demonstrated the part played by germs in the start of infections—and the discovery of an effective method of anesthesia. Before Horace Wells had thought of the use of nitrous oxide to induce sleep in the patient, surgeons had been forced to work quickly for short periods on an individual who was writhing in terrible pain. The general use of anesthetics was to revolutionize that state of things and to allow long and delicate operations, which are sometimes remarkably daring. In effect, anesthesia guaranteed to surgeon and patient alike the fundamental conditions of calm and tranquillity and that "muscular silence" indispensable to the accuracy and safety of every surgical action.

At the same time, however, it made necessary a careful watch on the essential physiological activities of the body. The anesthetic, indeed, penetrates the cells and lowers their metabolism. It suppresses the defense reflexes and lowers the individual's vitality, which is already more or less seriously endangered by sickness and the shock of the operation.

The surgeon, moreover, though utterly engrossed in his work, had to note at each instant the general condition of his patient. This was a heavy responsibility, especially in very serious operations. Consequently, the past few years have witnessed the development of a new medical specialty, that of the anesthetist, who is called upon with increasing frequency to play a part in modern hospital organization.

Role of the Anesthetist

It is a role often hidden and almost unknown to the public, less in the limelight than the surgeon's, but equally essential. It is into his hands, indeed, that the patient's life is entrusted, so that he may help the sick

person to pass as safely as possible through the painful moments of the operation.

The anesthetist must first of all prepare the patient medically and psychologically. He carefully studies the peculiarities of each case to forestall possible difficulties which might result from the weakness of a particular organ. He gives confidence to the patient, requests his co-operation and gives him medicine to quiet and prepare him. It is he who, according to the nature and length of the operation, selects the most suitable anesthetic and the method of administering it. But above all, it is his duty during the operation to watch the patient's condition closely. He is on guard, so to speak, to notice the slightest symptoms, so as to know just how far the anesthetic has been effective and to follow the nerve reactions, respiration and blood pressure in order to forestall any possible complications: contraction of the larynx, convulsions, heart or respiratory difficulties.

When the operation is over, the most delicate part of his task begins. He must assist the patient to regain consciousness, avoid accidents such as an obstruction of the windpipe and symptoms of shock and administer natural fluids. The anesthetist, therefore, unites the important qualities of sympathy, understanding and devotion to a perfect knowledge of the technique of his art, not only with a view to promoting all the psychological attitudes which help toward his patient's recovery, but also in a spirit of true and deep charity, befitting a man and a Christian.

Variety and Development of Anesthetics

To fulfill his task today the anesthetist has at his disposal a wide range of products. Some have long been known and tested successfully by experience; others are the fruit of recent research and offer their special contribution to the solution of this difficult problem: how to suppress pain without causing harm to the organism.

Nitrous oxide, for whose value Horace Wells was not able to win recognition at the time of the experiment carried out at Boston Hospital in 1845, still has an honorable rank among agents in current usage as general anesthetics. In 1846 in that same hospital, but with happier results than Wells achieved, Thomas Morton experimented with ether, which had already been turned to account by Crawford Long in 1842. Two years later the Scottish surgeon, James Simpson, proved the effec-

tiveness of chloroform, though John Snow of London contributed more to popularizing its use.

After the period of early enthusiasm had passed, the defects of these first three anesthetics were clearly shown. But one had to await the end of the century for the appearance of a new product, ethyl chloride. This, however, is inadequate when a prolonged state of unconsciousness is desired. In 1942 Luckhardt and Carter discovered ethylene, the first anesthetic gas resulting from systematic laboratory research. Five years later cyclopropane, the fruit of the labors of Henderson, Lucas and Brown, came into use. Its rapid and intense action supposes in the user a perfect knowledge of the closed-circuit system.

Though anesthesia by inhalation has a well established supremacy, for a quarter of a century it has been meeting growing competition from intravenous narcosis. Frequent experiments made in the past with chloral hydrate, morphine, ether and ethyl alcohol gave results only slightly encouraging and, indeed, sometimes disastrous. But since 1925 barbiturate compounds have been entering the experimental field in medicine and have been establishing themselves ever since evipan first showed the indisputable advantages of this type of anesthetic. With the barbiturates, the drawbacks of the method by inhalation are avoided: the disagreeable impression of suffocation, the dangers accompanying the administration of the anesthetic, sickness upon return to consciousness and injury to the organs.

Sodium pentothal, introduced by Lundy in 1934, assured the definitive success and widest diffusion of this type of anesthetic. Henceforth barbiturates will be used either for brief operations or for "combination anesthesia" with either and cyclopropane, for they shorten the infusion period of these gases and permit the dosage and the disadvantages to be lessened. Sometimes they are used as the main anesthetic and their pharmacological deficiencies are counterbalanced by the use of nitrous oxide and oxygen.

Heart Surgery

Heart surgery, which has made spectacular progress in recent years, presents problems of special difficulty to the anesthetist. It supposes, as a general condition, the possibility of interrupting the circulation of the blood for a more or less lengthy period. Moreover, since it involves an extremely sensitive organ, the functional completeness of which is often seriously endangered, the anesthetist must avoid anything that

might increase the work of the heart. In mitral stenosis, for example, he will administer a premedication to allay the psychogenic reactions and nervous anxieties of the patient. He will avoid tachycardia by means of a quick-acting deep anesthetic and a mild parasympathetic block. At the moment of the commissurotomy he will lessen the dangers of anoxemia by a generous supply of oxygen and will carefully watch the pulse and the graphs of the heart action.

But for other types of operation to succeed, the surgeon must be able to work on a heart emptied of blood and to interrupt the circulation for more than three minutes, a procedure which normally causes damage to the brain and heart tissues. To remedy one of the most common of congenital heart diseases, foramen ovale, the surgical technique of a blind intra-auricular digital was in use as early as 1948. But this was exposed to the obvious risks of every blind manipulation. At present two new methods, hypothermy and the use of an artificial heart, permit direct-vision operation, and thus open wonderful prospects in this field.

Indeed, it has been proved that hypothermy lowers the basic metabolic rate in proportion to the drop in the body temperature. In practice, temperature is not lowered below 25 degrees Centigrade (77 degrees Fahrenheit) in order to leave unimpaired the heart muscle's contractibility, and especially so as not to increase the excitability of the heart muscle and the danger of causing a ventricular fibrillation which is virtually irreversible.

Hypothermy allows the bringing about of a check in the circulation which may last from eight to ten minutes without there being any destruction of the nervous tissue of the brain. That period of time may be increased by use of the heart-lung apparatus, which first draws off blood from the veins, purifies it, supplies it with oxygen and sends it back into the organ. The handling of such apparatus demands the careful training of those who operate it and is accompanied by a variety of minute controls. The anesthetist is then carrying out a weightier and more complex task, the success of which is entirely dependent on perfect performance. But results already obtained justify the hope that in the future these new methods will be widely used.

It is not surprising that, in the face of such varied resources offered by modern medicine for the avoidance of pain, and of the very natural desire to draw all possible benefits from them, problems of conscience should arise. You have readily submitted to Us some of those which are of particular importance to you. Before answering them, however, We

wish briefly to draw attention to other moral problems which claim the anesthetist's attention, particularly the problem of his responsiiblity for the life and health of his patient, which sometimes depend on him as much as on the surgeon. With regard to this point, We have already remarked on several occasions—notably in the address of September 30, 1954, to the Eighth Assembly of the World Medical Association—that man cannot be merely the object of the doctor's experiments, something on which new medical methods and technique might be tested. (Cf. *Discourses and Radio Messages,* vol. XVI, p. 170 ss.)

We now pass on to an examination of the questions submitted.

I

On the General Moral Obligation to Endure Physical Pain

In the first place, then, you ask whether there is a general moral obligation to endure physical pain. In order to give a more precise answer to your question, We shall treat of various aspects of the matter. And first, it is evident that in certain cases the acceptance of physical suffering is a matter of serious obligation. Thus a man is bound in conscience to accept suffering every time that he is faced with the inescapable alternative of enduring suffering or of acting contrary to a moral obligation, either by positive action or by omission. The Martyrs could not avoid torture or death without denying their Faith or without evading the serious obligation of bearing witness to it when the occasion was given. But it is not necessary to go back to the Martyrs. At the present time there are found magnificent examples of Christians who for weeks, months and even for years endure suffering and physical violence in order to remain faithful to God and their conscience.

Free Acceptance and the Desire for Suffering

Your question, however, does not refer to this situation. It has in mind rather the free acceptance of and the desire for suffering in itself and for itself. To recall at once a definite example of this, We refer to the address We gave on January 8, 1956, with reference to new methods of painless childbirth (*Discourses and Radio Messages,* vol. XVII, page 465 ss.). There it was asked whether, by virtue of the text in Scripture—"In sorrow shalt thou bring forth children" (Gen. 3:16)—a mother was obliged to accept all the suffering and to refuse relief from pain by either natural or artificial means. We answered that there was no obligation

of this kind. Man, even after the Fall, retains the right of control over the forces of nature, of employing them for his own use and consequently of deriving benefit from all the resources which it offers him either to suppress or to avoid physical pain. But We added that, for the Christian, suffering is not something purely negative but, on the contrary, is linked with lofty religious and moral values. Hence it can be desired and sought even if no moral obligation to do so exists in a particular case. And We went on:

> The life and sufferings of Our Lord, the pains which so many great men have endured and even sought, and by reason of which they grew to maturity and rose to the highest point of Christian heroism, the daily examples which We have before Our eyes of the acceptance of the Cross with resignation—all this reveals the meaning of suffering, of patient acceptance of pain in the present working out of salvation during the period of this earthly life (Ibid. pag. 478).

The Duty of Renunciation and Interior Purification

Moreover the Christian is bound to mortify his flesh and to strive after his interior purification, for it is impossible in the long run to avoid sin and to carry out all one's duties faithfully if this effort at mortification and purification is neglected. Physical suffering becomes a necessity and must be accepted to the extent that, without its aid, mastery over self and disorderly tendencies is unattainable. But in so far as it is not required for this purpose, one cannot assert that there exists a strict obligation in the matter. The Christian, then, is never obliged to will suffering for its own sake. He considers it, according to circumstances, as a means more or less suited to the end which he is pursuing.

Invitation to a Higher Perfection

Instead of considering what is a matter of strict obligation, it is also possible to consider the precepts of the Christian Faith which are not imposed under pain of sin: the invitation to a higher perfection. Is the Christian obliged to accept physical pain so as not to set himself in contradiction to the ideal which his Faith proposes to him? Does not a refusal in this matter imply a lack of the spirit of faith?

It is beyond dispute that the Christian experiences this desire to accept and even to seek physical pain in order to share to a greater extent in the Passion of Christ, to renounce the world and the pleasures of the senses and to mortify his own flesh. But at the same time it is important

to give a correct interpretation of this tendency. Those who manifest it exteriorly do not necessarily possess genuine Christian heroism. But it would also be erroneous to declare that those who do not manifest it are quite devoid of it. This heroism can, in fact, reveal itself in many other ways.

Take, for example, a Christian who carries out day after day, from morning till night, all the duties of his state or profession and the laws of God and of men—one who prays with recollection, does his work wholeheartedly, resists his evil passions, shows his neighbor the charity and service that is his due and endures bravely, without murmuring, whatever God sends him—that man is always living under the sign of the Cross of Christ whether physical suffering is present or not, whether he endures it or avoids it by means which are lawful.

Even if one considers only obligations binding a man under pain of sin, he cannot live or carry out his daily work as a Christian without being ever ready for sacrifice and, so to speak, without constantly sacrificing himself. The acceptance of suffering is only one way, among many others, of indicating what is the real essential: the will to love God and to serve Him in all things. It is, above all, in the perfection of this voluntary disposition that the quality of the Christian life and its heroism consists.

Motives which Allow the Avoidance of Physical Pain

In specific cases what motives allow avoidance of physical pain without involving any conflict with a serious obligation or with the ideal of the Christian life? One could list quite a number. But, in spite of their diversity, they are finally summed up in the fact that in the long run pain prevents the achievement of higher goods or interests. It is possible that suffering may be preferable for a particular person in a certain situation. But in general the harm it causes makes men protect themselves against it. Beyond doubt, suffering will never be completely banished from among men, but its harmful effects can be restricted within narrower limits. And so, just as one masters a natural force to draw advantage from it, the Christian makes use of suffering as a spur to his effort to mount higher and purify himself in the spiritual life, to carry out his duties better and answer the call to a higher perfection.

In keeping with the abilities or dispositions mentioned above, it is for each one to adopt solutions suited to his own case without at the same time hindering other advantages and other goods of higher worth. The

value of each solution will be measured according to the extent to which it is a means of progress in the interior life, of more perfect mortification, of a more faithful accomplishment of the individual's duty and of a greater readiness to follow the promptings of grace. In order to be sure that such is really the case, a man will have recourse to the rules of Christian prudence and the advice of an experienced spiritual director.

Conclusions and Answer to the First Question

From these replies, you will easily draw useful guides for practical application.

1. The fundamental principles of the technique of anesthesia, a science as well as an art, and the ends it pursues, give rise to no difficulties. It combats those forces which in a great many respects produce harmful effects and hinder a greater good.

2. The doctor who accepts its methods enters into contradiction neither with the natural moral order nor with the specifically Christian ideal. He is seeking, in accordance with the ordinance of the Creator (cf. Gen. 1:28), to bring suffering under man's control. To do so he makes use of the conquests of science and of technical skill in keeping with the principles We have set forth and which will guide his decisions in particular cases.

3. The patient desirous of avoiding or of soothing pain can in good conscience make use of the means discovered by science which, in themselves, are not immoral. Particular circumstances can impose another line of conduct, but the Christian's duty of renunciation and of interior purification is not an obstacle to the use of anesthetics because it is possible to fulfill that duty in another manner. The same rule applies also to the precepts of the Christian ideal which go beyond the call of duty.

II

Narcosis and the Total or Partial Deprivation of Consciousness

Your second question concerned narcosis and the total or partial deprivation of consciousness in relation to Christian morals. You expressed it thus:

> The complete abolition of sensation in all its forms (general anesthesia) or the diminution to a greater or lesser extent of the perception of pain

(partial anesthesia and analgesia) is always accompanied, in the one case, by the disappearance and, in the other case, by the lessening of consciousness and of the highest intellectual faculties (memory, the process of association, the critical faculties, etc.). Are these phenomena, which enter into the normal framework of surgical narcosis and pre-operative and post-operative analgesic practice, compatible with the spirit of the Gospel?

The Gospel tells us that immediately before the Crucifixion Our Lord was offered some wine mixed with gall, doubtless to mitigate His sufferings. After having tasted it, He would not drink it (cf. Matt. 27:34), because He wished to suffer with full consciousness, thus fulfilling what He had said to Peter at the time of the arrest: "The chalice which My Father has given Me, shall I not drink it?" (John 18:11). So bitter was this chalice that Jesus had pleaded in the agony of His soul: "Father, let this chalice pass from Me! But not as I will but as Thou wilt!" (cf. Matt. 26:38-39; Luke 22:42-44). Does the attitude of Christ towards His Passion, as revealed in this and other passages of the Gospel (cf. Luke 12:50), permit the Christian to accept a total or partial state of insensibility?

Since you are considering the question under two aspects, We shall examine successively the suppression of the pain and the lessening or the total suppression of consciousness and of the use of the higher faculties.

Disappearance of Pain

The disappearance of pain depends, as you say, either on the suppression of all sensation (general anesthesia) or on the more or less marked lowering of the capacity for suffering (partial anesthesia and analgesia). We have already stated the essential point on the moral aspect of suppression of pain. It is of little consequence, from the religious and moral point of view, whether it is caused by a state of narcosis or by other means. Within the limits indicated, it gives rise to no objection and remains compatible with the spirit of the Gospel.

However, one must neither deny nor underestimate the fact that the acceptance of physical suffering, whether obligatory or not, even on the occasions of surgical operations, can reveal a lofty heroism and frequently gives genuine testimony to a heroic imitation of the Passion of Christ. Nevertheless, that does not mean that it is an indispensable part of it. In major operations especially, it is not unusual for anesthetics to

be essential for other reasons, and neither the surgeon nor the patient could omit them without a lack of Christian prudence. The same holds good for analgesic practice before and after the operation.

Suppression or Diminution of Consciousness and of the Use of the Higher Faculties

You then speak of the diminution or suppression of consciousness and of the use of the higher faculties as phenomena which accompany the loss of sensibility. Ordinarily what you wish to obtain is precisely this loss of sensibility. But often it is impossible to produce it without at the same time bringing about total or partial loss of consciousness. Outside the sphere of surgery, this process is often reversed, not only in medicine but also in psychology and in criminal investigations. Here it is claimed that a lowering of consciousness is brought about and, through it, a dulling of the higher faculties in such a way as to paralyze the psychic control mechanisms which a man constantly uses for self mastery and self direction. He then gives himself over without any resistance to the play of association of ideas and of feelings and volitionary impulses. The dangers of such a situation are evident: he can even reach the point where he sets free instinctive urges which are immoral.

These manifestations at the second level of the state of narcosis are well known and in practice one tries to avert them by means of drugs previously administered. The suppression of the control mechanism is admittedly particularly dangerous when it evokes the revelation of secrets of private or social life affecting the person or the family. It is not enough that the surgeon and his assistants are all bound, not only by the natural secret (*secretum naturale*), but also by the professional secret (*secretum officiale, secretum commissum*) with respect to all that takes place in the operating theater. There are certain secrets which ought not to be revealed to anyone, not even, as the technical formula says, "*uni viro prudenti et silentii tenaci*" (to a prudent man sworn to silence). We have already underlined this in our address of April 15, 1953, on clinical psychology and psychoanalysis (*Discourses and Radio Messages*, vol. XV, page 73). Hence one must approve of the use of drugs in the treatment before operation in order to avoid these disadvantages.

Let Us note first of all that in sleep nature itself interrupts intellectual activity more or less completely. If during light sleep the use of reason ("*usus rationis*") is not entirely abolished and the individual is still able to enjoy the use of his higher faculties—as St. Thomas has already noted

(S. Th. p. I, q. 84 a. 8)—sleep nevertheless excludes the *"dominium rationis,"* that power by virtue of which reason freely commands human activity. It does not follow that, if a man gives way to sleep, he is acting contrary to the moral order in depriving himself of consciousness and mastery over himself through the use of his higher faculties. But it is also certain that there may be cases—and it often happens—in which a man cannot permit himself sleep, but must remain in possession of his higher faculties in order to perform a moral duty which is obligatory. Sometimes, without being bound by a strict duty, a man deprives himself of sleep so as to render services of his free choice or to impose some self-denial for the sake of higher moral interests.

Therefore, suppression of consciousness by natural sleep does not in itself raise any difficulty. But it is not lawful to accept it when it impedes the carrying out of a moral duty. The giving up of natural sleep can also in the moral order be an expression and a realization of a voluntary striving towards moral perfection.

Hypnosis

But consciousness can also be reduced by artificial means. It makes no difference from the moral standpoint whether this result is obtained by the administration of drugs or by hypnosis, which can be called a psychic analgesic. But hypnosis, even considered exclusively in itself, is subject to certain rules. May We recall a brief reference We made to the medical use of hypnosis at the beginning of the address of January 8, 1956, on natural painless childbirth? (cf. *Discourses and Radio Messages*, vol. XVII, page 467).

The matter which engages Us at present is a question of hypnosis practiced by the doctor to serve a clinical purpose, while he observes the precautions which science and medical ethics demand as much from the doctor who uses it as from the patient who submits to it. The moral judgment which We are going to state on the suppression of consciousness applies to this specific use of hypnosis.

But We do not wish what We say of hypnosis in the service of medicine to be extended to hypnosis in general without qualification. In fact, hypnosis, in so far as it is an object of scientific research, cannot be studied by any casual individual, but only by a serious scholar, and within the moral limits valid for all scientific activity.

It is not the affair of some group of laymen or ecclesiastics who might

dabble in it as in some interesting topic for the sake of mere experience capable of guaranteeing regulated activity, it follows that the use of reason and of the higher faculties is indispensable both for seeing clearly or even as a simple hobby.

The Lawfulness of the Suppression or Lessening of Consciousness

To appreciate the lawfulness of the suppression or lessening of consciousness, one must realize that reasonable and freely controlled activity is the characteristic mark of the human being. The individual would be unable to carry out his daily work, for example, if he remained habitually plunged in a twilight state. Moreover, he has an obligation to regulate all his actions according to the demands of the moral order.

Since natural energies and blind instincts, left to themselves, are in-

the precise terms of the obligation and for applying them to particular cases. From this is derived the moral obligation of not depriving oneself of consciousness without true necessity.

It follows that one may not disturb consciousness or suppress it with the sole object of gaining pleasurable sensations by indulging in drunkenness and injecting poisons intended to secure this state, even if one seeks only a pleasant state of well-being. Beyond a certain dose, these poisons cause a more or less pronounced disturbance of consciousness and even its complete darkening.

Facts show that the abuse of drugs leads to the complete neglect of the most fundamental demands of personal and family life. It is therefore entirely reasonable for the public authorities to intervene to regulate the sale and the use of these drugs so as to remove serious physical and moral harm from society.

Is surgery, in practice, compelled to produce a lessening or even a complete suppression of consciousness by means of narcosis? From a technical point of view, the answer to this question lies within your competence.

From the moral point of view, the principles previously stated in answer to your first question apply substantially to the state of insensibility as much as to the suppression of pain. In fact, what matters to the surgeon in the first place is the suppression of painful sensation and not the suppression of consciousness. When the one remains fully awake, violent pain readily arouses reflexes and reactions which are often involuntary and capable of bringing undesirable complications in their train, even terminating in fatal heart failure. To preserve psychic and

organic balance, to prevent its being violently upset, is an important objective for both doctor and patient. The state of insensibility alone allows them to obtain it. It is hardly necessary to draw attention to the fact that, if one suspected that others might interfere in an immoral manner while the sick person is unconscious, this state of induced insensibility would evoke serious difficulties which would impose a need for adequate safeguards.

The Teaching of the Gospel

To these rules of natural morality, does the Gospel add details and further precepts? If Our Lord on Calvary refused the wine mixed with gall because He wished to drink to the dregs in full consciousness the chalice which His Father offered Him, it follows that man ought to accept and drink the chalice of suffering whenever God wills it.

But one need not believe that every time an occasion to endure pain presents itself, God wills it to be endured whatever the conditions and circumstances. The words of the Gospel and the attitude of Our Lord do not indicate that such is God's will for all men and at every moment, and the Church has in no way given this interpretation to them.

But the actions and suggestions of Our Lord hold a deep meaning for all men. In this world there are countless people who are weighed down by sufferings—sickness, accidents, wars and natural disasters—to the bitterness of which they can bring no solace. The example of Christ on Calvary, His refusal to give relief to His pain, are for them a source of consolation and strength.

Besides, Our Saviour has warned His followers that this chalice awaits them all. The Apostles and, after them, martyrs by thousands have borne witness to it and do not cease to bear glorious testimony to it down to the present day.

Often, however, the acceptance of unrelieved suffering is in no way obligatory and corresponds to no rule of perfection. Cases regularly occur in which there are serious reasons for not accepting unrelieved pain and in which circumstances do not require such acceptance. It is then possible to avoid pain without putting oneself in opposition to the teaching of the Gospel.

Conclusion and Answer to the Second Question

The conclusion of the exposition of the matter up to this point can be stated thus: within the limits laid down, and provided one observes

the required precautions, narcosis involving a lessening or a suppression of consciousness is permitted by natural morality and is in keeping with the spirit of the Gospel.

III

On the Use of Pain-Relieving Treatments for Those Who Are Dying

We have now to examine your third question:

> Is it permitted in general, and during the post-operative period in particular, to use analgesic treatments (the employment of which invariably dulls consciousness) even in the case of the dying and of patients in danger of death when there is a medical reason for this use? Is this permitted even in certain cases (sufferers from inoperable cancers, and incurable diseases) where the lessening of the unbearable pain is achieved probably at the cost of the duration of life, which is thereby shortened?

This third question is fundamentally only an application of the two preceding questions to the special case of the dying, and to the particular effect of a shortening of life.

To declare that the dying have a greater moral obligation than others—whether from natural law or from Christian teaching—to accept suffering or to refuse its alleviation, is in keeping neither with the nature of things nor with the sources of Revelation. But just as in accord with the spirit of the Gospel suffering helps toward the expiation of personal sins and the gaining of richer merit, those whose life is in danger have certainly a special motive for accepting it, for with death quite near the possibility of gaining new merits is likely soon to disappear.

But this motive directly concerns the sick person, not the doctor who is engaged in relieving the pain, for We are supposing that the sick person is assenting to this relief or has even expressly asked for it. It would clearly be unlawful to make use of anesthetics against the expressed will of the dying person when he is "*sui iuris*" (legally competent).

Some clarification would seem to be appropriate at this point, for it is not uncommon for the explanation to be presented in the wrong manner. Attempts are sometimes made to prove that the sick and the dying are obliged to endure physical sufferings in order to acquire more merits. The reason adduced is the invitation to perfection which Our Lord addressed to all: "Be ye perfect as your heavenly Father is perfect" (Matt.

5:48) or the words of the Apostle: "This is the will of God, your sanctification" (I Thes. 4:3).

Sometimes an argument based on reason is put forward. According to this, no indifference would be permissible with respect to obtaining, though gradually and stage by stage, the final end toward which man is going. Or, it is said, the precept of well-ordered self-love insists on one's seeking advantages for eternity insofar as the circumstances of daily life permit their attainment. Or, it is asserted, the first and greatest commandment, the love of God above all things, allows no choice in profiting by the particular occasions offered by Providence.

Now the growth in the love of God and in abandonment to His will does not come from the sufferings themselves which are accepted, but from the intention in the will supported by grace. This intention in many of the dying can be strengthened and become more active if their sufferings are eased, for these sufferings increase the state of weakness and physical exhaustion, check the ardor of soul and sap the moral powers instead of sustaining them. On the other hand, the suppression of pain removes any tension in body and mind, makes prayer easy and makes possible a more generous gift of self.

If some dying persons accept their suffering as a means of expiation and a source of merits in order to progress in the love of God and in abandonment to His will, do not force anesthetics on them. They should rather be aided to follow their own way.

Where the situation is entirely different, it would be inadvisable to suggest to dying persons the ascetical considerations set out above. It is to be remembered that instead of assisting toward expiation and merit, suffering can also furnish occasion for new faults.

Let Us add a few words on the suppression of consciousness in the dying in circumstances where it is not suppressed because of pain. Since Our Lord willed to submit to death fully conscious, the Christian wishes to imitate Him in that also. In addition, the Church gives to priests and to the faithful, an *Ordo Commendationis Animae,* a collection of prayers which should help the dying to leave this world and to enter into eternity. But if these prayers keep their value and meaning even when they are spoken beside a sick person who is unconscious, they usually bring light, consolation and strength to one who is able to participate in them.

And so the Church lets it be understood that the sick person should not, without serious reason, be deprived of consciousness. When this state

is produced by natural causes, men must accept it. But it is not for them to bring it about unless they have serious motives for doing so.

There is, in addition, the desire of dying persons who have the faith to have their relatives, a friend, a priest with them to help them to die well. They wish to preserve the possibility of making their final arrangements, of saying a last prayer, a last word to those around them. To disappoint them in this is contrary to Christian, and even to ordinary human sentiment. The use of anesthetics at the approach of death with the sole purpose of depriving the sick person of consciousness at the end would not be a notable gain in the art of modern healing but a truly regrettable practice.

Your question was proposed rather on the supposition that a serious medical reason existed, for example, violent pains, pathological states of depression and agony. The dying person cannot allow, still less ask, the doctor to make him unconscious if he thereby renders himself incapable of fulfilling some serious moral duties, for example, the settling of important business, the making of his will or going to confession. We have already said that the intention of gaining greater merits is in itself not an argument sufficient to make the use of drugs unlawful. To judge the lawfulness of this, the question must also be asked whether the narcosis will be relatively short (for the night or for a few hours) or prolonged (with or without interruption). One must also consider whether the use of the higher faculties will return at certain moments—for a few minutes at least or for several hours—and enable the dying person to do what his duty imposes on him, for example, to make his peace with God. In addition, a conscientious doctor, even if he is not a Christian, will not yield to the urgings of those who, contrary to the will of the dying person, would wish to make him lose his clarity of mind in order to prevent his making certain decisions.

When, in spite of obligations still binding on him, the dying man asks for narcosis for which there exist serious reasons, a conscientious doctor will not countenance it, especially if he is a Christian, without having invited the patient, either personally or better still through someone else, to carry out his obligations first. If the sick man refuses obstinately and persists in asking to be made unconscious, the doctor can consent to it without rendering himself guilty of formal cooperation in the sin committed. That sin does not really depend on the fact of unconsciousness but on the immoral will of the patient. Whether or not he

obtains relief from pain, his behavior will be the same. He will not carry out his obligation. Granted that the possibility of repentance is not excluded, there is yet not serious probability of it and who knows even that he will not be hardened in evil?

But if the dying man has fulfilled all his duties and received the last sacraments, if medical reasons clearly suggest the use of anesthetics, if in determining the dose the permitted amount is not exceeded, if the intensity and duration of this treatment is carefully reckoned and the patient consents to it, then there is no objection. The use of anesthetics is morally permissible.

In the Case of Sick Who Are Inoperable and Incurable

Would it be necessary to give it up if the actual effect of the drug was to shorten the span of life? First, all forms of direct euthanasia, that is the administration of a drug in order to produce or hasten death, are unlawful because in that case one asserts the right to dispose directly of life.

It is one of the fundamental principles of natural and Christian morality that man is not the master and owner, but has only the use, of his body and life. One is putting forward a claim to a right of direct control every time one wills the shortening of life as an end or as a means. In the hypothesis which you are considering, there is question only of ridding the patient of unbearable pains as for example in a case of inoperable cancer or of incurable diseases.

If there exists no direct causal link, either through the will of interested parties or by the nature of things, between the induced unconsciousness and the shortening of life as would be the case if the suppression of the pain could be obtained only by the shortening of life; and if, on the other hand, the actual administration of drugs brings about two distinct effects, the one the relief of pain and the other the shortening of life, the action is lawful. It is necessary, however, to observe whether there is a reasonable proportion between these two effects and if the advantages of the one compensate for the disadvantages of the other. It is important also to ask oneself if the present state of science does not allow the same result to be obtained by other means. Finally, in the use of the drug, one should not go beyond the limits which are actually necessary.

Conclusion and Answer to the Third Question

To sum up, you ask Us: "Is the removal of pain and consciousness by means of drugs (when medical reasons suggest it) permitted by religion and morality to both doctor and patient (even at the approach of death and if one foresees that the use of drugs will shorten life)?" One must answer: "Yes—provided that no other means exist, and if, in the given circumstances, that action does not prevent the carrying out of other moral and religious duties."

As We have already explained, the ideal of Christian heroism does not require, except in a general way, the refusal of a state of insensibility which is justified on other grounds, even at the approach of death; all depends on the particular circumstances. The most perfect and most heroic decision can be present as fully in acceptance as in refusal.

Final Exhortation

We venture to hope that these considerations on the technique of pain prevention, looked at from a moral and religious point of view, will help you to discharge your professional duties with an even keener sense of your responsibilities.

You desire to remain completely faithful to the demands of your Christian faith and to abide by it in all your activity. But far from thinking of these demands as restrictions or as shackles on your liberty and initiative, regard them rather as an invitation to a life immeasurably higher and more excellent, which can be won only by effort and renunciation. For the fullness and joy of that life are already a matter of experience here below for anyone who knows how to enter into communion with the Person of Christ living in His Church, animating it with His spirit, diffusing through all His members His love as the Redeemer who alone will finally triumph over suffering and death.

To the end that Our Lord may impart to you His gifts in full measure, We earnestly pray to Him for you, for your families and fellow-workers, and with all Our heart We grant to you Our fatherly Apostolic Blessing.

Bodily infirmities and those of the spirit and will unceasingly remind suffering humanity of the true cause of its misery. They should also indicate the path of redemption.

The Struggle Against Cancer*

POPE PIUS XII

LAST August We had the pleasure of welcoming a group of the cancer specialists who participated in the conferences of the commissions of the *Unio Internationalis contra Cancrum* (International Union against Cancer) and the same time took part in a symposium on the cancerigenic properties of certain food additives.

Today, We are glad to be once more in the midst of a group of illustrious specialists assembled for the Fourth National Chemotherapy Congress and to express to you, Gentlemen, the lively interest We take in your research.

For the past decade scientists engaged in the battle against cancer have concentrated their efforts on the study of chemicals capable of arresting the growth of cancerous cells. Already hundreds of new products have been tested in the laboratory. Most of them have not been employed beyond this stage because they are toxic to a degree beyond human tolerance. Others, on the other hand, have been tested clinically and some give results sufficiently encouraging to stimulate the zeal of research scientists and to incite them to pursue their efforts with increased tenacity.

If one were to speak of the chemotherapy of cancer, by analogy with

*An address to the convention of the Italian Chemotherapy Society, Rome, October 6, 1956.

that of infectious diseases, he would find a profoundly different state of affairs here. While bacteria may be clearly distinguished from the cells of the human body and may be fought without directly menacing the organism, it is extremely difficult to determine the difference between normal cells and those "outlaw" cells which develop into malignant tumors.

Recently the theory that certain kinds of cancer, even those found among human beings, are caused by a virus has been revived. This hypothesis doubtless furnishes a basis for research, but without much chance of rapid therapeutic conquests, for in the realm of anti-virus studies, chemotherapy is just getting its start.

Besides, one must base one's efforts on the fact that the cancerous cell, because of its propensity for rapid and inordinate subdivision, is more sensitive than the normal cell to certain agents capable of impeding the process of multiplication.

Because of their mode of activity, cytostatic products are indicated in all generalized cancer cases where other treatments cannot be used. They are shown to be efficacious on tissues where there is abundant proliferation of cells such as the circulatory and lymphatic systems and certain glands. They are said to be much less useful in ordinary epithelial cancer where the rate of multiplication of cells is much slower.

Heading the list of antimitotic poisons, one of the first cytostatics used in the treatment of chronic leukemia was colchicine, but its toxic effects limited its clinical use. Fortunately, we have some far less dangerous derivatives such as desacetyl-methylcolchicine, used in the treatment of chronic myeloid leukemia, and N-desacetyl-thyocolchicine, recently tested, which is effective in certain cases where other chemotherapeutic agents do not work.

Among the substances that paralyze cellular reproduction are the antivitamins, such as the antifollicular compounds and the antagonistic substances of the amino acids, the purines and the pyrimidines.

The use of radio-activity against cancer has found invaluable allies in the radioactive isotopes of iodine, phosphorous and cobalt. These make it possible to attack a tumor inside the organism with precise dosage. Certain antimitotics act like X-rays and are therefore called "radio-imitative." To this group belong the nitrogenous compounds of dichloro-ethyl sulphide (mustard gas), a modified form of the well-known war gas, which is capable of depolymerizing desoxyribonucleic

acid, the most important chemical factor in cell division, even in the test tube.

Since the first experiments were completed in 1946, they have taken an important place in the treatment of lymphogranuloma. Their toxicity is fortunately neutralized by cortisone which at the same time strengthens their action on the lymphatic system. Today, in order to avoid the effects of these medicines on healthy cells and to direct them more certainly toward those cells which must be destroyed, a molecule of azoyprite (nitro-dichloroethyl sulphide) is linked to a supporting molecule which has a certain tropism with regard to cancerous cells and is important in their metabolism.

In order to weaken resistance-phenomena, which can be so much in the way in chemotherapy, the modification of molecular structure is being attempted in order to produce different substances with similar properties which do not, however, provoke the wrong kind of resistance.

In 1950, triethylenmelamine (TEM), already known in the textile industry, was applied to the treatment of cancer. It shows a particular effectiveness in chronic lymphatic leukemia and chronic mylosis. Myleran exercises a similar effect in chronic myeloid leukemia and is a useful substitute for radio-therapy when that is impossible or contra-indicated.

There has been no lack of exploration also of the resources of antibiotics in the hope of discovering among them effective anti-cancer agents. Azaserin, isolated from a strain called *"streptomyces fragilis,"* and endowed with a definite anti-tumor action, has given hopeful results in test tube experiments, but its clinical use does not yet indicate that it is able to give more than temporary relief in cases of malignant blood cancer.

You propose to hold at the close of this congress a symposium on the actinomycines. Actomycine C, derived from streptomyces chrysomallus, seems to be the only cytostatic agent that does not cause any important lesion of the bone marrow and of the seminal glands, yet gives satisfactory results in the treatment of lymphogranuloma.

Hormone therapy has yet to be mentioned, especially the use of estrogenic and androgenic hormones as well as the adrenocorticotropic hormone and cortisone, of which We have spoken above.

An anti-hormone capable of checking selectively the diencephalo-hypophysical structures, which stimulate the development of tumors or damage certain surrenal parts, and of checking them in such a way as

to produce a kind of chemical surrenalectomy which is always limited to specified zones, is being prepared.

Among the directions research has taken recently, We note the return to the theory that cancerous cells use the process of glycolytic fermentation as their source of energy. This raises the possibility of destroying them by trying to re-establish the normal process of oxydation.

All of these discoveries go hand in hand with constant progress in laboratory techniques which become more precise and similar to the bacteriological techniques which have brought about the conquests of anti-bacterial chemotherapy.

This survey of the principal weapons at the disposal of modern chemotherapy in its battle against cancer permits a better appreciation of the tireless efforts of all those who persist in the struggle. It places in evidence the insufficiency of each of these means which can hardly secure a decisive success in the strict sense. At present, chemotherapeutic treatments are still only palliatives which decrease pain, produce a subjective amelioration and retard the growth of tumors, but are incapable of rooting them out completely. Only surgery and radio-therapy today offer, when they are used in time, a possibility of cure. But science seems determined to go toward the future.

Need for International Cooperation

The direct convergence of efforts and international cooperation are imposed with more urgency to avoid loss of time and energy which would of necessity bring with it the loss of many human lives. Even though chemotherapy has not yet conquered the last strongholds, We dare believe that it is in the sector where it will win the decisive battle and that it will one day be possible to destroy cancerous cells by means of medicine having a specific effect upon them.

Thus the already brilliant list of the conquered, which includes among other things most of the infectious diseases, will be made longer.

Rarely is the great character of scientific effort more apparent—that great effort which everywhere enlists moral and intellectual resources, not only of individuals but also of groups, institutions and societies—than when it is wresting from the complex structures of biological mechanisms something of their secret.

In spite of its limits, the human mind must rejoice to find a stimulus of the first rank in the imperious demands of a cooperative task and in

the qualities required to face such a task—the spirit of sacrifice, method, level-headedness and constancy.

How much interior strength can be drawn from a consciousness of its responsibilities and from the conviction that the lives of so many men depend upon its work! Believe, too, that in fighting one of the most formidable of physical disorders, you are helping to repair, as far as it is within your power, one of the consequences of the disorder that the sin of man has introduced into the world.

Bodily infirmities and those, even more serious, of the spirit and of the will, must unceasingly remind suffering humanity of the true cause of its misery. But they should also at the same time indicate the path of redemption. In order to understand both of them well, it is necessary to have the courage to meditate and above all to rise above selfish and imperfect solutions—those of egoism and revolt—in order to yield to the profound knowledge of the kindness of God and of His redeeming mercy.

The Lord never refuses grace to humble hearts. He will not fail to help you and to sustain you in your labor. He will grant you the victory at last if you know how to ask with confidence, without neglecting any of the human means which prepare it.

We follow with much hope the progress of your studies and We also implore the Lord, if He pleases, to lead you, without any detour, toward the goal. As a pledge of the heavenly favors that We invoke upon you, your families and upon all who are dear to you, We grant you cordially Our Apostolic Blessing.

✣

True Devotion

True and essential devotion can exist without an overflowing from the highest faculties of the soul into our emotional life. True devotion is not something that we receive from God. It is something that we give to God. True and essential devotion consists in the gift of ourselves to God, that act of the will by which we offer ourselves to the service of God.—*Anthony Herring, C.P., in* Sursum Corda, *March,* 1957.

Why is it so often true that the laudable intensity of humanity's combat against physical pain is woefully lacking in the struggle against moral evil?

On Cancer Research*

Pope Pius XII

WE WELCOME with particular interest this illustrious assembly of cancer specialists brought together under the auspices of the Italian League against Tumors. It is not without emotion, as you must understand, Gentlemen, that we see in you the hope of so many sick people and even, in addition to those who are too often incurable, the hope of all mankind.

Already in 1949, we had the pleasure of receiving several of those among you and of addressing them on the occasion of the Study Week on the Biological Problem of Cancer organized by Our Pontifical Academy of Sciences.

Since then research has not ceased to go forward. Public opinion has become still more aware of everything that touches on the subject of cancer. It is enough to remember the excitement stirred up by the announcement of some discovery to gauge the anxious expectation of those who suffer and of their friends who are powerless to relieve them. In most cases, alas, the news to which We refer raises only passing hopes. Your patient army of researchers has behind it so much experience and so many documents scientifically analyzed and classified that it can have no illusions about the complexity of the problems and the extreme difficulty of a real solution.

That is why you often feel the need to compare the results of your

*An address to the specialists of the International Union against Cancer, Rome, August 19, 1957.

research and to set the goal of the immense campaign being pursued all over the globe, in all latitudes and in every environment, in order to reach a better definition of the causes and specific nature of malignant tumors.

We recognize in particular the considerable activity of the International Union against Cancer which is striving to establish a liaison among the organizations of various countries which are devoted to the struggle against cancer.

At present its Research Commission, Commission on Social Strife, Committee of the International Congresses and its Executive Committee, which assures the division and coordination of work, an essential task of this remarkable and imposing institute, are assembled. Among recent accomplishments We are pleased to mention also the first Symposium on Antimitotics held last year by the Italian League against Tumors.

Each of you here represents a particular branch of research, an entire family of scholars belonging to renowned institutions, endowed with means of investigation, with experimental apparatus and resources, undoubtedly large but still insufficient for the great tasks which claim your attention.

Frequency of the Disease

In fact, the disease is everywhere and its frequency increases. It takes a thousand forms and seems to have extremely varied causes. Its ultimate cause still escapes science. Science is still at the stage of observation and defense, without being able to wage the great battle against cancer, the decisive battle which is universally awaited.

One field, however—etiology—has already furnished interesting contributions which are useful in many cases. The study of occupational tumors and methodically conducted experiments on animals have revealed several factors which, occurring together, produce cancer. Your meeting has stressed one particular problem of this research: the attempt to determine the possible role of certain chemical ingredients added to food as causes of carcinomas.

The existence of so-called cancerigenic substances has been known for a long time. In the 18th century, the English surgeon Percival Pott called attention to a certain relationship between the tumors of chimney sweeps and the soot with which they were constantly covered. The chemical agent responsible was eventually determined.

Then, gradually, various groups of substances, whose action on man

and animals increases the risk and frequency of tumors, were determined.

Although there have been no great discoveries of the mechanisms which provoke the initial disorder, it has been established that the molecular system itself seems to work in conjunction with the aggressive nature of the guilty chemical substances. Certain aniline derivatives in particular, sometimes used as food-coloring, have been blamed, and the public has, as is its habit, seized upon such a declaration on the subject—a declaration whose value you must undoubtedly have determined.

Besides the scientific aspects of the battle against cancer, problems in the social sphere also offer appreciable difficulties. One of these is the exact diagnosis of the disease at the right time. Clinical experience has undoubtedly shown that the chances for cure are related to the promptness with which cancer can be discovered with certitude.

Now there are two types of obstacles which too often prevent early diagnosis: the first originating with the patient and the second with the doctor. Among the sick, ignorance and negligence usually play their evil roles: illiteracy in particular and the propensity to use popular remedies, the ignorance of hygienic practices and hesitancy about consulting a doctor.

The doctor also can be equally responsible for the aggravation of cancer because of insufficient knowledge or indecision. Sometimes it happens that the nature of the illness is not suspected or perceived. At other times the seriousness and degree of incurability may be exaggerated, or remedies may be applied for a while that are incapable of bringing about any noticeable alleviation.

These errors may be excused, first of all, because of the complexity of diagnosis and also because of the inefficiency of those health organizations which are deprived of efficacious means of action. Under circumstances in which a single doctor may fail, a group of well-trained specialists would have no trouble in forming sure judgment and directing the sick person toward the best treatment available.

Goal of the Doctor

Once the presence of cancer has been established with certainty, the doctor must face another type of problem: the application of therapeutic methods. Before turing to such means as surgery, chemotherapy, X-rays or radium, the doctor must see clearly the goal to be attained and the way in which each of these means should be used.

Above all, the physician should consider the whole man in the unity

of his person. This means not only his physical condition, but also his psychological condition, his spiritual and moral ideals, and his place in society.

What would the practical consequences of the treatment the doctor proposes be? Should a serious and dangerous operation which would entail important sacrifices be risked? How would the sick man profit by it? Instead of imposing upon the patient great and permanent infirmities which would reduce him to almost total inactivity, might it not be better if he continued to work as long as his illness permitted?

On the other hand, however, the desire to relieve the patient's suffering, to prolong his life for a little while and to bring him some comfort may authorize some burdensome treatments which offer almost no real hope.

In each case, the doctor is forced to reflect deeply, to make a real meditation, in which the human factors weigh more heavily than others. So much responsibility for him who holds in his hands the final decisions!

Pure science gives way before profound, unselfish understanding which is sensitive to all the imponderables of the affective order that a mind guided only by logic does not feel. Medicine draws much of its grandeur from the imperious demand which forces it to pay untiring attention to the humblest elements of the physical order as well as to the secret and often strangely powerful motives which animate the will.

At the close of these days of study. We should like to offer you, Gentlemen, Our most sincere wishes and encouragement, for We cannot think without sorrow of the tremendous amount of suffering which could be spared humanity if the intimate nature and the fundamental causes of cancer were better known.

We ask God to enlighten your minds and to arouse the intuitions of genius that make science advance. But above all We beg of Him patience for each of you and perseverance in a task which is often tedious and deceptive.

Where others have so often been exasperated, the man sustained by faith and the love of God and of his neighbor offers his efforts freely to the Lord in prayer and supplication.

If the Creator has permitted the development of those powerful anomalies which are known as carcinomas, He has also permitted the existence of the more serious anomalies of sin and sickness of soul.

In their great effort at fraternal collaboration, We sincerely hope that men will soon arrive at the point where they are able to prevent, reduce

or even suppress the former evils. But We should even more eagerly desire to see men unite with ardor and perseverance in the battle against moral evil, which is far worse than bodily sickness.

It would be false to pretend that such a unity and such a battle do not already exist and do not bear fruit. But why is it so often true that the intensity of application with which humanity pursues and combats physical pain is lacking in this matter?

Such are the thoughts suggested to Us, Gentlemen, by the examination of your admirable work, and We leave them to your consideration.

We shall not fail to address to the Almighty Our prayers for your greatest success and, as a pledge of graces from above and as a sign of Our paternal goodwill, We grant to all of you present, to your families, associates and friends Our warmest Apostolic Blessing.

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Medical Science and Moral Teaching

There is nothing incompatible between what is best in medical science and what is sound moral teaching. There should be no hostility between the physician as such and the moral theologian as such. Even if we understand religion in the restricted sense, viz., as the virtue which inclines human nature to grant God the reverence and honor which is due Him, religion's relationship to good medicine is one of complete amicability. For religion does no more than ask of the physician in God's name what his profession expects of him in the name of true progressive science.—*John J. Lynch, S.J., in the* LINACRE QUARTERLY, *February*, 1957.

"Measuring Up" to a Saint

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OUR LADY OF HELP
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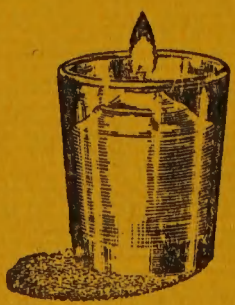
...ance and England during the Middle Ages it was the custom ...thy parishioners to donate candles tall as themselves for use ...ne altars.

...actice gave rise to the expression of "measuring up" to a saint People of moderate circumstances brought flowers and later, small candles—simple offerings which gradually evolved into the present day Vigil Light.*

Today, Vigil Lights burn before countless shrines and side altars throughout the world, serving as public acts of faith—external symbols of private devotion encouraging others among the faithful to pray in their hour of need or thanksgiving.



*Vigil Light is the trade mark name identifying votive lights made exclusively by Will & Baumer.

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